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THE ORDERS OF SERVICE

AND

MINISTERIAL ACTS

OF THE

NORWEGIAN LUTHERAN CHURCH.

MINNEAPOLIS.
AUGSBURG PUBLISHING HOUSE.
1902.

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TRANSLATOR'S NOTE.

The following translation of the Norwegian Lutheran "Alterbog" has been made at the request of the Publishing Committee of the United Norwegian Lutheran Church. According to the instructions of this Committee the translation has departed from the text of the "Alterbog" by following the Orders of Service in the American Edition of "Landstad's Salmebog"; by incorporating that Form of the Litany which is used in the English-speaking Lutheran Churches of this country; by introducing a Form, prepared by Rev. G. Hoyme, for the Installation of a Pastor, and a Form for the Installation of Church Officers, taken from the Orders for Ministerial Acts as contained in the General Council "Church Book"; and, in a few instances, by adopting such expressions as accord with the usages of the United Church.

E. G. L.

THE ORDER OF SERVICE

I.

THE MORNING SERVICE.

A. The More Complete Order.

¶ *When the hour for Service is come, the Minister shall proceed to the Altar, while a short prelude is played on the organ. Then shall the Service begin with the following Opening Prayer, which is read by the Assistant (Precentor) before the Chancel, while the Minister kneels at the Altar.*

1. The Opening Prayer.

O LORD, we have come into this Thy holy house to hear what Thou, God the Father, our Creator, Thou Lord Jesus, our Saviour, Thou Holy Spirit, our Comforter in life and in death, wilt say unto us. By Thy Holy Spirit, and for Christ's sake, O Lord, so open our hearts that we may learn to be sorry for our sins, to believe in life and in death on the Lord Jesus, and to make daily progress in holiness of life and conduct. Hear and answer us for Christ's sake. Amen.

2. A Short Opening Hymn.

¶ *The contents of this Hymn are determined, especially on the great Festivals, by the seasons of the Church Year.*

¶ *On ordinary Sundays the Hymn may be selected according to the Church Year, or be a general Hymn of Prayer.*

3a. The Confession of Sin.

¶ *The Minister, turning to the Congregation, shall say:*

Let us bow before the Lord and confess our sins.

¶ *Then the Minister, kneeling before the Altar, shall say:*

EITHER:

I, a poor sinner, confess unto Thee, holy and almighty God, my Creator and Redeemer, not only that I have sinned against Thee in thoughts, words, and deeds, but also that I have been conceived and born in sin, so that before Thee, O righteous God, I am altogether guilty and worthy of condemnation. I therefore flee for refuge to Thine infinite mercy, and pray Thee for Christ's sake: God be merciful to me a sinner. Amen.

OR:

HOLY God, heavenly Father: Look in mercy upon me, a poor, sinful man. I have provoked Thee by thoughts, words, and deeds, and know the evil desires that are in my heart. Have patience with me. Forgive me all my sins, and grant that I may fear and love Thee alone. Lord have mercy upon me. Amen.

3b. The Kyrie.

¶ *The Congregation shall then sing a verse of the Litany: "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us." Or a Litany Hymn may be sung.*

4. The Gloria.

¶ *The Minister, turning to the Altar, shall intone:**

Glory to God in the highest.

¶ *The Congregation shall sing:*

And on earth peace, good will toward men.

¶ *On the three great Festivals an appropriate Hymn shall then be sung by the Congregation.*

¶ *The Gloria may be omitted during Lent.*

* Remark. If the Minister possess little or no ability to sing, he should simply *say* the words that occur here and at other corresponding points in the Service.

5. The Collect.

¶ *The Minister, turning to the Congregation, shall intone:*

The Lord be with you.

¶ *The Congregation responds:*

And with thy spirit.

¶ *The Minister shall say:*

Let us pray.

¶ *Turning to the Altar he shall then intone the Collect for the day.**

¶ *After the Collect the Congregation shall sing or say:*

Amen.

6. The Epistle.

¶ *The Minister, turning to the Congregation, shall say: "The Holy Epistle (Lesson) is written", etc. The Epistle (Lesson) is then read.*

¶ *At the reading of the Epistle the Congregation shall rise.*

7. A Short Hymn, or Stanza of a Hymn.

¶ *This must correspond to the Epistle, or be a Hymn of Praise.*

8. The Gospel.

¶ *The Minister, turning to the Congregation, shall say: "The Holy Gospel is written", etc. The ancient Gospel for the day is then read.*

¶ *At the reading of the Gospel the Congregation shall rise, and remain standing till the Apostle's Creed has been said.*

¶ *When the Gospel has been read the Congregation shall sing or say:*

Praise and glory be to Thee, O Lord.

OR:

Blessed be the Lord for His glad tidings.

¶ *During the years when the first series of Epistles and Gospels is preached upon, the reading of the Gospel before the Altar, together with the response by the Congregation, may be omitted.*

* Remark. When Epiphany falls on a Sunday, the Collect Epistle, and Gospel for Epiphany are used.

9, The Apostle's Creed.

¶ *The Minister shall say:*

Let us confess our holy faith.

¶ *Turning to the Altar, he shall than say:*

I BELIEVE in God, the Father Almighty, Maker of Heaven and earth.

I believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body, and the Life everlasting.

¶ *The Congregation shall sing or say:*

Amen.

¶ *The Congregation may unite with the Minister in the Apostles' Creed.*

10. The Hymn Before the Sermon.

11 a. The Sermon.

¶ *The Minister shall go into the Pulpit and offer a Prayer introductory to the Sermon, but shall not close it with the Lord's Prayer.*

¶ *On the three great Festivals and on Ascension Day, a stanza of a Hymn, appropriate to the occasion, shall be sung before the Text is read.*

¶ *The Text for the day shall then be read, and upon this a Sermon is preached. The Sermon shall close with*

The Lesser Gloria.

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

11b. The General Prayer.

¶ *This shall be offered in one of the following Forms:*

EITHER:

EVERLASTING and merciful God, we beseech Thee in the Name of our Lord Jesus:

Look in mercy upon Thy Christian Church. Protect it and sanctify it in Thy truth. May Thy Word be taught in its purity, and Thy Sacraments be rightly administered. Give to Thy Church upright ministers of approved doctrine and life. Send forth laborers into Thy harvest, and open the door of faith unto all the heathen, and unto the people of Israel. In mercy remember the enemies of Thy Church, and grant to them repentance unto life.

Let Thy protecting hand be over our land and nation, and over our countrymen in distant lands or on the sea. Prosper what is good among us, and bring to naught every evil counsel and every wicked work. Protect and bless our President and his Counsellors, (the Congress now assembled),* the Governor of this State, and all our Magistrates. Fit them for their high calling by the gift of the spirit of Thy wisdom and fear, that we may lead a quiet and peaceable life in all godliness and honesty. Let also Thy protecting hand be over the land of our fathers, and over its people, and grant unto them Thy blessing.

According to Thy promise, O God, be Thou the Defender of the widow and the Father of the orphan. Relieve and comfort the sick and sorrowing. Graciously help those who are assaulted by the devil, and those who are in peril of death. Be the strength of those who are suffering affliction for the sake of Christ's Name. Grant that we may dwell together in peace and prosperity. Bestow upon us good and seasonable

* Remark. The words enclosed in this parenthesis are to be used only when Congress is assembled.

weather; and bless us with upright Christian counsel in all that we undertake.

Bless our Church with all its congregations; and graciously let Thy hand be over our teachers and schools.

Especially do we commend to Thy care and keeping this Thy congregation, which Thou hast bought with a great price. Keep from us all offenses, and bind us together in the unity of Thy holy love. Grant that the little ones who are baptized in Thy Name may be brought up in Thy fear. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant) * And at Thy table give to those who there commune with Thee peace and life everlasting.

Be merciful, O God, unto all men, according to Thy great love in Christ Jesus, our Lord. And, when our final hour shall come, grant us a blessed departure from this world, and, on the last day, a resurrection to Thy glory. Amen.

OR:

EVERLASTING, almighty God: We give thanks unto Thee, and praise Thy holy Name; for Thou art good, and Thy mercy endureth forever. Thou hast created us, and dost preserve us. Thou hast redeemed us, and dost sanctify us. Thou givest bread to our bodies, salvation and blessedness to our souls. Thou removest the burden of our sins. Thou comfortest us in all our sorrows; and givest unto us exceeding abundantly above all that we ask or think. Unto Thee be glory in the Church, world without end.

O Lord God: We are not worthy of the least of all Thy mercies, and of all the truth, which Thou hast shewed unto us. We have sinned against Thee. We have been disobedient to Thy commandments, and

* Remark. The words in this parenthesis are to be used only when a class is being prepared for Confirmation.

have not honored Thy Name in the world. But for the sake of Jesus Christ, our only Mediator, we pray Thee to forgive us all our sins, to cleanse us from all unrighteousness, and to grant us Thy Holy Spirit, that we may walk before Thee in holiness and righteousness all the days of our life.

Look in mercy, O Lord, upon Thy Christian Church. Grant to it unity and strength. Awaken those who are asleep within it; bring back those who have gone astray from it; and gather into it the fulness of the Gentiles and the remnant of Israel. Sustain by Thine almighty hand all government on the earth, and make it a blessing unto all peoples. Graciously protect our beloved land and nation, and our countrymen everywhere, our President and his Counsellors, (the Congress now assembled),* the Governor of this State, and all to whom Thou hast given authority among us. Bless our dear Church. Graciously let Thy hand be over our institutions of learning, and may all our schools be ruled by Thy Spirit. Bless the holy estate of marriage, and grant that all the children may receive Christian training. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant,)** Let Thy blessing rest in rich measure upon the fruits of the earth, upon all honest means of living, and upon all noble activities of mind. Feed the poor and hungry with daily bread, and cause all cheerful givers to rejoice. Comfort and help all widows and orphans, all who are sick and sorrowful, and all who are in anguish of death. O Lord, have mercy upon all men!

We praise and bless Thy holy Name, and give thanks to Thee, for all those who have departed from this life in Thy faith and fear, and now experience the joys of

* Remark. The words encloced in this parenthesis are to be used only when Congress is assembled.

** Remark. The words enclosed in this parenthesis are to be used only when a class is being prepared for Confirmation.

Thy heavenly kingdom; and we humbly pray Thee to vouchsafe that we with them may live in the Lord and die in the Lord, so that with them we may attain to the resurrection of life. Amen.

¶ *Here shall follow Prayers for the Sick, for whom the Intercession of the Church has been asked; and Prayers for those whose Banns of Marriage are published, beginning somewhat as follows: "We would further include in our prayers those for whom the banns of marriage are published, namely N. N", after which the Intercession for them is made.*

¶ *The entire General Prayer is finally summed up in*

The Lord's Prayer.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Immediately after the Lord's Prayer shall follow*

The Apostolic Benediction.

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.

12. The Hymn After the Sermon.

¶ *After this shall follow the Baptism of children. The administration of Baptism shall begin and conclude with Stanzas of a suitable Hymn.*

¶ *The Catechization of the young may then take place. This shall begin and conclude with Stanzas of a suitable Hymn.*

13. The Hymn Before the Communion.

¶ *During the singing of this Hymn the Minister shall proceed to the Altar.*

¶ *Instead of this Hymn, the ancient Preface in the following form (when the congregation prefers it) may be used.*

THE PREFACE.

¶ *The Minister, turning to the Congregation, shall intone:*

The Lord be with you.

¶ *The Congregation rises and responds:*

And with thy spirit.

Min.—Lift up your hearts unto the Lord
Cong.—We lift up our hearts unto the Lord.
Min.—Let us give thanks unto the Lord our God.
Cong.—It is meet and right so to do.

¶ *The Minister, turning to the Altar, shall intone:*

IT is truly meet and right that we should at all times, and in all places, give praise unto Thee, Holy Lord, Almighty Father, Everlasting God, through Jesus Christ, our Lord, through Whom the angels sing praises to Thy majesty, and the holy seraphs glorify Thy Name with jubilant accord. We would unite our voices with theirs and worship Thee, saying:

¶ *The Congregation continues:*

HOLY, holy, holy, Lord God of Sabaoth; heaven and earth are full of Thy glory.

Hosanna in the highest!

Blessed is He that cometh in the Name of the Lord.

Hosanna in the highest!

14. THE EXHORTATION BEFORE THE COMMUNION.

¶ *The Minister, turning to the Congregation, shall say:*

DEAR Friends in Christ! In order that you may receive this holy Sacrament worthily, it becometh you diligently to consider what you must now believe and do. From the words of Christ: "This is my Body, which is given for you"; "This is my Blood, which is

shed for you for the remission of sins"; you should believe that Jesus Christ is Himself present with His Body and Blood, as the words declare. From Christ's words: "For the remission of sins," you should, in the next place, believe that Jesus Christ bestoweth upon you His Body and Blood to confirm unto you the remission of all your sins. And, finally, you should do as Christ commandeth you when He saith: "Take, eat"; "Drink ye all of it"; and, "This do in remembrance of Me." If you believe these words of Christ, and do as He therein hath commanded, then have you rightly examined yourselves, and may worthily eat Christ's Body and drink His Blood for the remission of your sins. You should therefore unite in giving thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and should love one another with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant you His grace; through the same, our Lord, Jesus Christ. Amen.

¶ *Then shall the Minister say:*

Let us pray.

¶ *As many of the Communicants as can be accommodated shall kneel before the rails of the Altar, The remaining Communicants, and the Congregation, shall rise and remain standing while the Lord's Prayer and the words of the Institution are intoned.*

15. The Lord's Prayer.

¶ *The Minister, turning to the Altar, shall intone:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever

¶ *The Congregation shall sing or say:*

Amen.

16. The Words of the Institution.

¶ *The Minister shall intone:*

OUR Lord Jesus Christ, in the night in which He was betrayed, took bread*; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,** and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

17. The Distribution.

¶ *The Minister, proceeding from right to left, shall give the Bread to the Communicants, saying to each one:*

This is Christ's true Body.

¶ *In the same manner he shall give the Cup, saying to each one:*

This is Christ's true Blood.

¶ *An appropriate Hymn shall be sung by the Congregation during the Distribution.*

¶ *The Distribution ended, the Minister shall say to the Communicants, after each Table:*

OUR crucified and risen Lord, Jesus Christ, Who now hath bestowed upon you His holy Body and Blood, whereby He hath made full satisfaction for all

* Remark. The Minister, on repeating the words: "Took bread", shall take the plate with the bread, and hold it in his hand until the first part of the words of the Institution has been intoned.

** Remark. Here the Minister shall lay his hand upon the Cup, and hold it there until all the words of the Institution have been intoned.

your sins, strengthen and preserve you in true faith unto everlasting life. Peace be with you. Amen.

18. A Hymn of Thanksgiving for the Communion,

19. A Collect of Thanksgiving for the Communion.

¶ *The Minister, turning to the Congregation, shall intone:*

Let us give thanks and pray.

¶ *Turning to the Altar, he shall intone:*

WE thank Thee, O Lord, almighty and everlasting God, that Thou hast refreshed us with these Thy salutary gifts. We now beseech Thee, of Thy mercy, to strengthen us, through these same gifts of Thine, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord.

¶ *The Congregation shall sing or say:*

Amen.

20. The Benediction.

¶ *The Minister, turning to the Congregation, shall intone:*

The Lord be with you.

¶ *The Congregation responds:*

And with thy spirit.

¶ *The Minister shall then say:*

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation, having risen to receive the Benediction, shall sing or say:*

Amen.

21. THE CLOSING HYMN.

22. THE CLOSING PRAYER.

¶ *This Prayer shall be read by the Assistant (Precentor) before the Chancel, while the Minister kneels at the Altar.*

O LORD, with all our heart we thank Thee that Thou hast now taught us what Thou wilt that we shall believe and do. Help us now, our God, by Thy Holy Spirit, for Christ's sake, to keep Thy Word in a pure heart, thereby to be strengthened in faith, perfected in holiness of conduct, and comforted in life and in death. Amen.

¶ *This Prayer shall conclude with*

THE LORD'S PRAYER.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When the Holy Communion is not celebrated, the preceding No's. 13 to 18 inclusive shall be omitted; No. 19 and the following shall be directly connected with No. 12, but so that, instead of the Collect of Thanksgiving for the Communion, the following be used:*

COLLECT FOR THE WORD.

LORD God, heavenly Father: We thank Thee for this Thy fatherly goodness that of Thine infinite grace and mercy Thou hast given us Thy holy and blessed Word, whereby Thou also among us dost gather together Thy Christian Church. We humbly pray Thee to grant us Thy Holy Spirit, that we may accept Thy Word with thankful hearts and conform ourselves thereto, that we may ever grow and advance in Christian faith, hope, and love, and in the end may obtain eternal

salvation; through Thy dear Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, one true Cod, world without end.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Instead of the Collect for the Word, the following shall be used during Lent and on Good Friday.*

LENTEN COLLECT.

WE give thanks to Thee, O God the Father, that Thou hast given us Thine only begotten Son, Jesus Christ, that whosoever believeth in Him should not perish, but have everlasting life. We give thanks to Thee, Lord Jesus Christ, that Thou hast borne all our sins in Thy holy body, and with Thy blood hast blotted out all our transgressions. We give thanks to Thee, Thou Holy Spirit, that Thou hast put into our hearts this faith: not to know anything unto our salvation save Jesus Christ, and Him crucified. Grant us grace, O God, perfectly to believe that all our sins are forgiven for the sake of Christ's sufferings and death; and so enlighten us by Thy good Spirit, that, through the power of the death of Jesus, we may daily abstain from some sin, and may never permit Him to depart from our hearts, until we behold Him face to face in life eternal. This we ask in the Name of Jesus, our Lord.

¶ *The Congregation shall sing or say:*

Amen.

B. The Shorter Order.

¶ *When the hour for Service is come, the Minister shall proceed to the Altar, while a short Prelude is played on the Organ. Then shall the Service begin with the following Opening Prayer, which is read by the Assistant (Precentor) before the Chancel, while the Minister kneels at the Altar.*

1. The Opening Prayer.

O LORD, we have come into this Thy holy house to hear what Thou, God the Father, our Creator, Thou Lord Jesus, our Saviour, Thou Holy Spirit, our Comforter in life and in death, wilt say unto us. By Thy Holy Spirit, and for Christ's sake, O Lord, so open our hearts that we may learn to be sorry for our sins, to believe in life and in death on the Lord Jesus, and to make daily progress in holiness of life and conduct. Hear and answer us for Christ's sake. Amen.

¶ *This Prayer shall conclude with*

The Lord's Prayer.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

2. The Opening Hymn.

¶ *Two Hymns may be used here, especially a Litany Hymn, followed by a Hymn of Praise-*

3. The Collect.

¶ *The Minister, turning to the Congregation, shall intone :**

The Lord be with you.

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* Remark. If the Minister possess little or no ability to sing, he should simply *say* the words that occur here and at other corresponding points in the Service.

¶ *The Congregation responds:*

And with thy spirit.

¶ *The Minister shall then say:*

Let us pray.

¶ *Turning to the Altar, he shall then intone the* **Collect** *for the day*.*

¶ *The Congregation shall sing or say:*

Amen.

4. The Epistle.

¶ *The Minister, turning to the Congregation, shall say: "The Holy Epistle (Lesson) is written", etc. The Epistle (Lesson) is then read.*

¶ *At the reading of the Epistle the Congregation shall rise.*

¶ *On the three great Festivals a short Hymn is sung after the Epistle. The Minister, turning to the Congregation, shall say: „The Holy Gospel is written", etc , after which the Congregation shall sing:*

Blessed be the Lord for His glad tidings.

¶ *The Minister shall then read the ancient Gospel for the day. At its reading the Congregation shall rise.*

¶ *After the reading of the Gospel the Congregation shall sing a Hymn having the character of a Confession of Faith.*

¶ *The same order (where so desired) may be followed at other times than the three great Festivals, but so that the Hymn after the Epistle and the reading of the Gospel is omitted during the years when the first Series of Epistles and Gospels is preachea upon.*

5. The Hymn Before the Sermon.

6a. The Sermon.

¶ *The Minister shall go into the Pulpit and offer a Prayer introductory to the Sermon. This Prayer shall close with the Lord's Prayer.*

¶ *On the three great Festivals, and on Ascension Day, a Stanza of a Hymn, appropriate to the occasion, shall be sung before the Text is read.*

** Remark. When Epiphany falls on a Sunday, the Collect, Epistle, and Gospel for Epiphany shall be used.

¶ *The Text for the day shall then be read, and upon this a Sermon is preached. The Sermon shall close with*

The Lesser Gloria.

GLORY be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

6b. The General Prayer.

E·THER:

EVERLASTING and merciful God, we beseech Thee in the Name of our Lord Jesus.

Look in mercy upon Thy Christian Church. Protect it and sanctify it in Thy truth. May Thy Word be taught in its purity, and Thy Sacraments be rightly administered. Give to Thy Church upright ministers of approved doctrine and life Send forth laborers into Thy harvest, and open the door of faith unto all the heathen, and unto the people of Israel. In mercy remember the enemies of Thy Church, and grant to them repentance unto life,

Let Thy protecting hand be over our land and nation, and over our countrymen in distant lands or on the sea. Prosper what is good among us, and bring to naught every evil counsel and every wicked work. Protect and bless our President and his Counsellors, (the Congress now assembled),* the Governor of this State, and all our Magistrates. Fit them for their high calling by the gift of the spirit of Thy wisdom and fear, that we may lead a quiet and peaceable life in all godliness and honesty. Let also Thy protecting hand be over the land of our fathers, and over its people, and grant unto them Thy blessing.

According to Thy promise, O God, be Thou the Defender of the widow and the Father of the orphan. Relieve and comfort the sick and sorrowing. Graciously

* Remark. The words enclosed in this parenthesis are to be used only when Congress is assembled.

help those who are assaulted by the devil, and those who are in peril of death. Be the strength of those who are suffering affliction for the sake of Christ's Name. Grant that we may dwell together in peace and prosperity Bestow upon us good and seasonable weather; and bless us with upright Christian counsel in all that we undertake.

Bless our Church, with all its congregations; and graciously let Thy hand be over our teachers and schools.

Especially do we commend to Thy care and keeping this Thy congregation, which Thou hast bought with a great price. Keep from us all offenses, and bind us together in the unity of Thy holy love. Grant that the little ones who are baptized in Thy Name may be brought up in Thy fear. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant).* And at Thy table give to those who there commune with Thee peace and life everlasting.

Be merciful, O God, unto all men, according to Thy great love in Christ Jesus our Lord. And, when our final hour shall come, grant us a blessed departure from this world, and, on the last day, a resurrection to Thy glory. Amen.

OR:

EVERLASTING, almighty God: We give thanks unto Thee, and praise Thy holy Name; for Thou art good, and Thy mercy endureth forever. Thou hast created us, and dost preserve us. Thou hast redeemed us, and dost sanctify us. Thou givest bread to our bodies, salvation and blessedness to our souls. Thou removest the burden of our sins. Thou comfortest us in all our sorrows; and givest unto us exceeding abun-

* Remark. The words in this parenthesis are to be used only when a class is being prepared for Confirmation.

dantly above all that we ask or think. Unto Thee be glory in the Church, world without end.

O Lord God: We are not worthy of the least of all Thy mercies, and of all the truth, which Thou hast shewed unto us. We have sinned against Thee. We have been disobedient to Thy commandments, and have not honored Thy Name in the world. But for the sake of Jesus Christ, our only Mediator, we pray Thee to forgive us all our sins, to cleanse us from all unrighteousness, and to grant us Thy Holy Spirit, that we may walk before Thee in holiness and righteousness all the days of our life.

Look in mercy, O Lord, upon Thy Christian Church. Grant to it unity and strength. Awaken those who are asleep within it; bring back those who have gone astray from it; and gather into it the fullness of the Gentiles and the remnant of Israel. Sustain by Thine almighty hand all government on the earth, and make it a blessing unto all peoples. Graciously protect our beloved land and nation, and our countrymen everywhere, ourPresident and his Counsellors, (the Congress now assembled),* the Governor of this State, and all to whom Thou hast given authority among us. Bless our dear Church. Graciously let Thy hand be over our institutions of learning, and may all our schools be ruled by Thy Spirit. Bless the holy estate of marriage, and grant that all the children may receive Christian training. (Bestow the power of renunciation and faith upon the hearts of the young who are to be confirmed in their baptismal covenant).** Let Thy blessing rest in rich measure upon the fruits of the earth, upon all honest means of living, and upon all noble activities of mind. Feed the poor and hungry

* Remark. The words enclosed in this parenthesis are to be used only when Congress is assembled.

** Remark. The words enclosed in this parenthesis are to be used only when a class is being prepared for Confirmation.

with daily bread, and cause all cheerful givers to rejoice. Comfort and help all widows and orphans, all who are sick and sorrowful, and all who are in anguish of death. O Lord, have mercy upon all men!

We praise and bless Thy Holy Name, and give thanks to Thee, for all those who have departed from this life in Thy faith and fear, and now experience the joys of Thy heavenly kingdom; and we humbly pray Thee to vouchsafe that we with them may live in the Lord and die in the Lord, so that with them we may attain to the resurrection of life. Amen.

¶ *The General Prayer shall close with*

THE LORD'S PRAYER.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Minister shall then say:*

Receive the benediction

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

7. THE HYMN AFTER THE SERMON.

¶ *Then shall follow the Baptism of Infants. A Stanza of a suitable Hymn is sung before and after the Administation of Baptism.*

¶ *The Catechization of the young may then take place. This shall begin and conclude with Stanzas of a suitable Hymn.*

8. The Hymn Before the Communion.

¶ *During the singing of this Hymn the Minister shall proceed to the Altar.*

9. The Exhortation Before the Communion.

¶ *The Minister, turning to the Congregation, shall say:*

DEAR Friends in Christ! In order that you may receive this holy Sacrament worthily, it becometh you diligently to consider what you must now believe and do. From the words of Christ: "This is my Body, which is given for you"; "This is my Blood, which is shed for you for the remission of sins"; you should believe that Jesus Christ is Himself present with His Body and Blood, as the words declare. From Christ's words: "For the remission of sins", you should, in the next place; believe that Jesus Christ bestoweth upon you His Body and Blood to confirm unto you the remission of all your sins. And, finally, you should do as Christ commandeth you when He saith: "Take, eat"; "Drink ye all of it"; and, "This do in remembrance of Me." If you believe these words of Christ, and do as He therein hath commanded, then have you rightly examined yourselves, and may worthily eat Christ's Body and drink His Blood for the remission of your sins. You should therefore unite in giving thanks to almighty God, the Father of our Lord Jesus Christ, for so great a gift, and should love one another with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord To this end may God the Father grant you His grace; through the same, our Lord, Jesus Christ. Amen.

¶ *Then shall the Minister say:*

Let us pray.

¶ *As many of the Communicants as can be accommodated shall kneel before the rails of the Altar. The remaining Communicants, and the Congregation, shall rise and remain standing while the Lord's Prayer and the words of the Institution are intoned.*

10. The Lord's Prayer.

¶ *The Minister, turning to the Altar, shall intone:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *The Congregation shall sing or say:*

Amen.

11. The Words of the Institution.

¶ *The Minister shall intone:*

OUR Lord Jesus Christ, in the night in which He was betrayed, took bread;* and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,** and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

12. The Distribution.

¶ *The Minister, proceeding from right to left, shall give the Bread to the Communicants, saying to each one:*

This is Christ's true Body.

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* Remark. The Minister, on repeating the words: "Took bread", must take the plate with the bread and hold it in his hand until the first part of the Institution has been intoned.

** Remark. Here the Minister shall lay his hand upon the Cup, and hold it there until all the words of the Institution have been intoned

¶ *In the same manner he shall give the Cup, saying to each one:*

This is Christ's true Blood.

¶ *An appropriate Hymn shall be sung by the Congregation during the Distribution.*

¶ *The Distribution ended, the Minister shall say to the Communicants, after each Table:*

OUR crucified and risen Lord Jesus Christ, Who now hath bestowed upon you His holy Body and Blood, whereby He hath made full satisfaction for all your sins, strengthen and preserve you in true faith unto everlasting life. Peace be with you. Amen.

13. A Hymn of Thanksgiving for the Communion.

14. A Collect of Thanksg ving for the Communion.

¶ *The Minister, turning to the Congregation, shall intone:*

Let us give thanks and pray.

¶ *Turning to the Altar, he shall intone:*

WE thank Thee, O, Lord, almighty and everlasting God, that Thou hast refreshed us with these Thy salutary gifts. We now beseech Thee, of Thy mercy, to strengthen us, through these same gifts of Thine, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord.

¶ *The Congregation shall sing or say:*

Amen.

15. The Benediction.

¶ *The Minister, turning to the Congregation, shall intone:*

The Lord be with you.

¶ *The Congregation responds:*

And with thy spirit.

¶ *The Minister shall then say:*

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation, having risen to receive the Benediction, shall sing or say:*

Amen.

16. The Closing Hymn.

17. The Closing Prayer.

¶ *This Prayer shall be read by the Assistant (Precentor) before the Chancel, while the Minister kneels at the Altar.*

O LORD, with all our heart we thank Thee that Thou hast now taught us what Thou wilt that we shall believe and do. Help us now, our God, by Thy Holy Spirit, for Christ's sake, to keep Thy Word in a pure heart, thereby to be strengthened in faith, perfected in holiness of conduct, and comforted in life and in death. Amen.

¶ *This Prayer shall close with*

The Lord's Prayer.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

C. The Service for Good Friday.

¶ *On Good Friday the entire Altar Service before the Sermon is omitted. After the Opening Prayer, during which the Minister kneels as usual before the Altar, a Hymn or two are sung, after which he goes into the Pulpit, and, as at other times, offers a Prayer introductory to the Sermon.*

¶ *After the Prayer, during the year when the ancient Series of Epistles and Gospels is used, the Minister shall read St. John 18 : 1–19 :30, inclusive; during the year when the first new Series is used, he shall read St. Matth. 26 : 30–27 :50, inclusive; during the year when the second new Series is used, he shall read St. Luke 22 : 39–23 :46, inclusive. The reading of these passages is introduced with the following words:*

LET us hear the Passion History of our Lord Jesus Christ as it is recorded by the Evangelist St. John (St. Matthew; St. Luke).

¶ *After the Sermon the Service is continued in the same manner as during Lent.*

D. The Service for the Day of Thanksgiving,

¶ *This begins with the usual Opening Prayer and proceeds according to the Order of the Morning Service, with Collect, Lesson, and the Hymn before the Sermon. after which the Minister goes into the Pulpit. Then follow Hymn, Collect, Closing Hymn, and Clossing Prayer.*

¶ *Instead of the General Prayer, after the Sermon, the Minister reads the following*

Prayer for the Day of Thanksgiving.

EVERLASTING God, Thou merciful Father in heaven: With all our heart we thank Thee, that in Thy mercy Thou hast permitted us to behold another harvest and to gather in Thy gifts, the manifold fruits of the earth, wherewith Thou hast this year crowned our land. Alas! dear Lord, we confess that we are not worthy of these Thy gifts, and that Thou

wouldest indeed have reason to remove from us every blessing on account of our great sins. But we bless Thee for Thy mercy, that of Thy fatherly goodness Thou hast kept Thy gracious hand over us and over our land, and that this year also Thou hast protected the harvests of the earth for our benefit. Thou alone hast the power to give us the former and the latter rain in due season. Thou hast watered our fields, and made them soft with showers. Thou hast blessed the herbs of the earth with Thy sun, and hast prospered our harvests. [And though Thou hast caused us to experience Thy just wrath by sending us drought (immoderate rains) (tempests of hail), yet hast Thou not wholly removed Thy blessing from us]. Therefore give thanks unto the Lord; for He is good, and His mercy endureth for ever. Give thanks unto the God of heaven; for His mercy endureth for ever. Let Israel now say, that His mercy endureth for ever. Let the house of Aaron now say, that His mercy endureth for ever. Let them now that fear the Lord say, that His mercy endureth for ever.

But we also pray Thee, dear God and Father, to grant us Thy divine grace, that we may receive with thanksgiving whatsoever Thou bestowest upon us. Sanctify it by Thy Word and our prayer, that we may use it chiefly to Thy praise and glory, to the necessary support of ourselves and of those who belong to us, to the maintenance of churches and schools, and to the help of our poor and needy neighbour. Keep from us all harmful abuses through gluttony and drunkennes, pride and presumption, covetousness and selfishness, that thereby Thy gifts may not be dishonored and mocked. [To Thy gracious care we commend the seed which is now being sown. Cause it to thrive, and protect it from all harm and destruction]. Do Thou also, O faithful God and Father, protect this vicinity, and our whole land, from failure of harvest and famine,

from war and pestilence, and from all grievous sicknesses. Bestow upon our dear government the spirit of love and peace, the spirit of counsel and wisdom, that righteousness and justice may ever be preserved among us in peace. Grant that we may spend our days in Thy fear, in health, peace, and concord, until that great day, the harvest of the whole world, shall come, when Thou wilt gather us unto Thyself into eternal joy and blessedness, in the heavenly garner. To this end do Thou help us all, for the sake of Jesus Christ, the great Lord of the harvest. Amen.

E. The Service for the Day of Humiliation and Prayer.

¶ *The Order for the Day of Thanksgiving is here followed. Instead of the General Prayer, the Minister, after the Sermon, shall read the following*

PRAYER FOR THE DAY OF HUMILIATION AND PRAYER.

EVERLASTING, almighty God, merciful and loving Father: We poor sinners appear before Thee now, and with all our heart we praise Thee for the abundant goodness and fatherly care which, from time to time, from year to year, Thou hast shown unto us until this present day. Of undeserved grace and mercy hast Thou given us Thy holy and saving Word, wherewith, as with the true bread of life, Thou continuest to feed our hungry souls so richly. Thou hast furthermore blessed us abundantly with temporal goods, and hast graciously delivered us, and our beloved land, from many troubles and afflictions, which otherwise would have come upon us. For all this, and for whatsoever else Thou, in Thy fatherly goodness, hast done on our behalf, be Thou, O God, and Thy holy Name, for ever blessed and magnified.

O Lord, Thy works are great. We speak of them though we cannot number them. We shew forth Thy benefits, and rejoice that Thou dost help us so well.

But, alas! what are we, O God, that Thou art so graciously mindful of us? And what are our works, that Thou esteemest us so highly? We must confess and bitterly lament that we are entirely unworthy of all Thy grace, we, who have so often taken it in vain, and have not suffered ourselves to be brought unto a serious and true repentance. For we have sinned, O Lord; we have sinned and done wickedly. We have been rebellious; we have transgressed Thy commandments, and have departed from Thy ways. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces. Our sins lie heavily upon us; our sins oppress us, our sins cry unto heaven, and we are ashamed to lift up our faces; for our iniquities are increased over our heads, and our guiltiness is grown up unto heaven. Often, indeed, with prayer and supplication, with sighing and mourning. have we made a show of grieving for our sins; but what fruits meet for repentance hast Thou afterwards found in us? We boast of our faith; yet we know very little among us of the love without which our faith is to be counted as nothing but a death faith. We call ourselves Christians; but how weak and miserable is our Christianity, marred as it is with grievous sins and transgressions, whereby we cause Thy holy Name to be blasphemed among men. Woe unto us, woe unto us, that we have sinned so greatly! Thou, Lord, hast found out our iniquities, and we must indeed acknowledge that we have fully deserved, not only Thy visitations in time, but also that which is far worse: death and eternal damnation. But, for Thy Name's sake, O Lord, rebuke us not in Thine anger, neither chasten us in Thy hot displeasure. Be gracious unto us, and have mercy upon us. For we know that Thy mercy hath no bounds, and we put our trust in the oath which Thou hast sworn unto us, that Thou hast no pleasure in the death of the wicked, but that he should repent and live. Now therefore do we lift up our humble prayer before Thee, and in faith do

we cry with a contrite heart: Father, we have sinned against Thee, and are not worthy to be called Thy children. Forgive, forgive us all our sins, O loving Father, for the sake of Thine only begotten Son, Jesus Christ. Look to His obedience, and impute not unto us our disobedience. Impart to us the benefits of His propitiation, and grant that we, who are His redeemed, may all obtain the forgiveness of our sins, for the sake of His sufferings and death.

Look in mercy, O God, upon Thy Christian Church. Protect it and sanctify it in Thy truth. May Thy Word be taught in its purity and Thy Sacraments be rightly administered. Give to Thy Church upright ministers of approved doctrine and life. Send forth labourers into Thy harvest, and open the door of faith unto all the heathen, and unto the people of Israel. In mercy remember the enemies of Thy Church, and grant to them repentance unto life.

Let Thy protecting hand be over our land and nation, and over our countrymen in distant lands or on the sea. Prosper what is good among us, and bring to naught every evil counsel and every wicked work. Protect and bless our President and his Counsellors, [the Congress now assembled]*, the Governor of this State, and all our Magistrates. Fit them for their high calling by the gift of the spirit of Thy wisdom and fear, that we may lead a quiet and peaceable life, in all godliness and honesty.

Graciously ward off from us all well-deserved troubles, war and famine, tempest and unseasonable weather, calamities by fire and water, pestilence and other disasters. Grant peace and prosperity to our land, and let Thy glory dwell among us, that mercy and truth may meet together, that righteousness and peace may kiss each other. Bless every one in his station and

* Remark: The words enclosed in this parenthesis are to be used only when Congress is assembled.

calling. Bless our cities and communities, our homes and occupations. Let Thy blessing rest, O Lord, upon our fields and upon our flocks. Comfort all those who suffer affliction for the sake of Christ's Name. Lord, save Thy people, and bless those who are Thine inheritance and possession. Be Thou the Healer of the sick, the Helper of the needy, the Comforter of the distressed, the Provider for the poor, the Defender of the widows, and the Father of the fatherless. Comfort all the comfortless, help all the helpless, and have mercy upon us all.

O God, be merciful to us poor sinners. Forgive us all our sins, for Jesus Christ's sake. Grant us Thy grace, that we may earnestly repent of our sins, constantly believe in our Saviour Jesus Christ, and always bring forth fruits meet for repentance; and, when our last hour shall come, grant us a joyful and blessed departure from this world. Help us, our God and Father, that we may never again fall into sinful security and neglect the day of grace, but that we may always watch and pray, and may wait, with a confident spirit and glad hope, for the glorious coming of our Lord and Saviour, Jesus Christ. O Lord, Thou triune God, Father, Son, and Holy Spirit, holy and mighty God, holy and merciful Saviour, Thou God eternal, hear our prayer and give ear to our supplication. Have mercy upon us now and evermore. Amen. Amen.

¶ *The Minister shall conclude in the manner usual before leaving the Pulpit.*

¶ *After the Sermon the Litany is sung. During the singing of the Litany, the Minister shall kneel before the Altar.*

¶ *When the Litany has been sung, the Minister shall read the following*

Closing Collect.

ALMIGHTY and everlasting God, Thou Who hast promised Thy children that, though their sins be as

scarlet, they shall be as white as snow; and that, if they be obedient, they shall eat the good of the land; we pray Thee, O gracious Father: Forgive us all our sins for Jesus Christ's sake, and grant us Thy Holy Spirit, that we may abstain from evil and do that which is good. Let not Thy just wrath come upon us, but deliver us from our enemies, and from all manner of distress and danger; and grant that we may enjoy Thy gifts and benefits to Thy praise and glory; through Thy dear Son, Jesus Christ, our Lord. Amen,

¶ *The Service shall then continue as customary at the Morning Service.*

II.

THE OTHER SERVICES.

A. The Early Service.

¶ *The Early Service is held on the first day of the great Festivals in those Congregations where it has hitherto been in use, and at such hour in each place as has hitherto been customary.*

¶ *On the great Festivals the Early Service is conducted according to the Order of the regular Morning Service, but without the administration of the Lord's Supper.*

B. The Evening Service.

¶ *When the hour for Service is come, the Minister proceeds to the Altar, while a short Prelude is played on the Organ, after which the Service shall begin with*

1. The Opening Prayer.

¶ *This is read by the Assistant (Precentor), with or without the Lord's Prayer, as the one or the other Order of Morning Service is followed. During the Opening Prayer the Minister kneels at the Altar.*

2. A Hymn.

3. The Sermon and General Prayer.

¶ *The Sermon shall be preached upon the Epistle (Lesson,* for the day, after which the Order of the Morning Service shall be followed.*

4. A Hymn.

5. The Collect for the Word.

¶ *During Lent, and on Good Friday, the prescribed Lenten Collect shall be used.*

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* Remark. When Epiphany falls on a Sunday, the Epistle (Lesson) for Epiphany is used.

6. THE BENEDICTION.

7. THE CLOSING HYMN.

8. THE CLOSING PRAYER.

¶ *The Closing Prayer shall be read by the Assistant (Peecentor), and shall conclude with the Lord's Prayer.*

¶ *The Sermon, at the Evening Service on Good Friday, shall be preached upon one of the following Texts:*

¶ *During the year when the first Series of Epistles and Gospels is used, St. John 19:31–42; during the year when the second Series is used, St. Matth. 27:51–66; and during the year when the third Series is used, St. Luke 23:47–56,*

¶ *At the Evening Service on the Day of Humiliation and Prayer, the Prayer for that day, and the Litany, are used, as prescribed for that Day's Morning Service, though the one or the other of these Parts may be omitted. If the Prayer for that day be omitted, the Sermon shall close with the Lord's Prayer and the Benediction only. The Collect for that day's Morning Service is used.*

C. The Week-day Lenten Service.

¶ *The Week-day Lenten Service is conducted in the same manner as the Evening Service during Lent. The General Prayer may, however, be omitted. The Minister preaches either upon the Passion History, as recorded by the four Evangelists, or upon a Lenten Text chosen by himself.*

¶ *The most suitable time for this Service is Wednesday or Friday, in the forenoon or afternoon, according to circumstances.*

D. The Week-day Communion Service.

¶ *Such Service, when held, is conducted as follows:*

1. A HYMN.

2. THE CONFESSIONAL ADDRESS.

3. THE CONFESSIONAL PRAYER.

4. THE ABSOLUTION.

5. A HYMN.

6. A HYMN BEFORE THE COMMUNION.

¶ *After this Hymn the Service is conducted according to the Order prescribed for the administration of the Communion in the Morning Service. This Service closes with the Hymn after the Benediction.*

E. Closing Collects for Various Occasions.

1. FOR THE HEATHEN.

LORD God, heavenly Father, Thou Who wilt have all men to be saved and to come unto the knowledge of the truth: We pray Thee, send forth Thy witnesses to the ends of the earth, and let them proclaim Thy salvation unto all those who sit in darkness and in the shadow of death, that our brethren of the heathen may praise Thy Name and may walk with us in Thy light; through Jesus Christ, Thy dear Son, our Lord. Amen

2. FOR ISRAEL.

RIGHTEOUS and merciful God, Thou Who hast let Thy severe judgments come upon Israel, and hast scattered Thy chosen people upon all the face of the earth, because of their unbelief: We pray Thee, remove the veil from the eyes of Thy people, that they may look in faith upon Him Whom they have pierced, and may obtain the promises made to the fathers; through Jesus Christ, Thy dear Son, our Lord. Amen.

3. FOR INNER MISSION.

MERCIFUL God, the Father of our Lord Jesus Christ, Thou Who hast no pleasure in the death of the wicked, but that he should repent and live: We pray Thee to look in mercy upon the distress of Thy

Christendom; seek that which is lost, bring again that which is driven away, bind up that which is broken, and strenghten that which is weak, to the praise and honor of Thy glorious Name; through Thy dear Son, Jesus Christ, our Lord. Amen.

4. For Peace.

ALMIGHTY and everlasting God, Thou Who art the Source of all spiritual and temporal peace: We humbly pray Thee that, of Thy goodness, Thou wouldest give unto us that true peace which the world cannot give, so that we may live according to Thy commandments in Thy fear, and be delivered from all our enemies; through Thy dear Son, Jesus Christ, our Lord. Amen.

SUPPLEMENT.

The Litany.

LORD, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

O Christ, hear us.
O Christ, hear us.

O God, the Father in heaven;
Have mercy upon us.

O God the Son, Redeemer of the world;
Have mercy upon us.

O God, the Holy Ghost;
Have mercy upon us.

Be gracious unto us.
Spare us, good Lord.

Be gracious unto us.
Help us, good Lord.

From all sin;
From all error;
From all evil:

Good Lord, deliver us.

From the crafts and assaults of the devil;
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;

From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:

Good Lord, deliver us.

By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;
And by the coming of the Holy Ghost, the Comforter:

Help us, good Lord.

In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:

Help us, good Lord.

We poor sinners do beseech Thee;

To hear us, O Lord God.

And to lead and govern Thy holy Christian Church in the right way;
To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;
To put an end to all schisms and causes of offence;
To bring into the way of truth all such as have erred, and are deceived;
To beat down Satan under our feet;
To send faithful labourers into Thy harvest;
To accompany Thy Word with Thy Spirit and grace;
To raise up them that fall, and to strenghten such as do stand;

And to comfort and help the weak-hearted and the distressed:

We beseech Thee to hear us, good Lord.

To give to all nations peace and concord;
To preserve our country from discord and contention;
To give to our nation perpetual victory over all its enemies;
To direct and defend our President, and all in authority;
And to bless and keep our Magistrates, and all our people:

We beseech Thee to hear us, good Lord.

To behold and succor all who are in danger, necessity, and tribulation;
To protect all who travel by land or water;
To preserve all women in the perils of childbirth;
To strengthen and keep all sick persons and young children;
To set free all who are innocently imprisoned;
To defend and provide for all fatherless children and widows;
And to have mercy upon all men:

We beseech Thee to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts;
To give and preserve to our use the fruits of the earth;
And graciously to hear our prayers:

We beseech Thee to hear us, good Lord.

O Lord Jesus Christ, Son of God;

We beseech Thee to hear us.

O Lamb of God, that takest away the sin of the world;

Have mercy upon us.

O Lamb of God, that takest away the sin of the world;

Have mercy upon us.

O Lamb of God, that takest away the sin of the world;
Grant us Thy peace.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us. Amen.

THE MINISTERIAL ACTS.

A. The Baptism of Infants in the Church.

¶ *When a Stanza of a Baptismal Hymn has been sung, the Minister shall say:*

Hath this child been privately baptized?

¶ *If the Child has not been privately baptized, the Minister shall proceed as follows:*

DEARLY Beloved! Forasmuch as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, so, by the offence of one, judgment came upon all men to condemnation. For which reason we are all by nature the children of wrath, and have come short of the glory of God. But as by one man's disobedience many were made sinners, so, by the obedience of one, namely Jesus Christ, shall many be made righteous. For as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, Who was delivered for our offences, and was raised again for our justification.

But our Lord Jesus Christ, in order that we may obtain right and access to this divine grace, hath instituted the Sacrament of Holy Baptism, which is the washing of regeneration, and renewing of the Holy Ghost. For Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ. In order, then, that this child (these children), which is

(are) conceived in sin and born in iniquity, may see the kingdom of God, into which our Lord Jesus Christ Himself hath said that none can enter, except he be born again of water and of the Spirit, we will now, in the Name of our Lord Jesus, receive it (them) through holy Baptism into His believing Church, that it (they), as a member (members) of His Body, may partake of His salvation.

Let us hear God's word and command concerning holy Baptism.

Our Lord Jesus Christ saith in the 28th chapter of St. Matthew:

ALL power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

The sign of the cross.

Receive the sign of the holy cross, upon thy brow and upon thy breast, in token that thou shalt believe on the crucified Lord Jesus Christ.

Let us pray,

ALMIGHTY and everlasting God, the Father of our Lord Jesus Christ: We call upon Thee for this child (these children) which seeketh (seek) the gift of Thy Baptism unto regeneration and everlasting life. Lord, receive it (them . And, as Thou hast said: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; bestow Thy gifts upon the one which now asketh (upon those which now ask), and open the door unto the one (unto those) which knocketh (which knock), that it (they) may receive the everlasting blessing in this heavenly

washing, and may inherit Thy kingdom which Thou hast promised unto us all; through Jesus Christ our Lord.

¶ *The Sponsors and the Assistant (Precentor) shall say:*

Amen.

Let us hear the Holy Gospel as written by St. Mark:

AND they brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them; Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Therefore, by devout prayer to God, let us help this little child (these little children) to obtain such blessing.

¶ *The Minister laying his right hand upon the head of the child (the heads of the children) shall say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Sponsors and the Assistant (Precentor) shall say:*

Amen.

¶ *The child is now brought nearer to the Font, (each child separately, if there be several.)*

¶ *The Minister shall then say:*

The Lord preserve thy coming in and thy going out, from this time forth even for evermore.

¶ *The Sponsors and the Assistant (Precentor) shall say:*

Amen.

¶ *The Minister shall then ask the child's name,*

¶ *Minister:*

N. DOST thou renounce the devil, and all his works, and all his ways?

¶ *The one who carries the child shall answer:*

I do.

¶ *Minister:*

DOST thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer. I do,

Dost thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; Descended into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall come to judge the quick and the dead?

Answer. I do.

Dost thou believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The resurrection of the body; And the Life everlasting?

Answer. I do.

Wilt thou be baptized in this faith?

Answer. I will.

¶ *The Minister shall then apply water three times upon the child's head, and shall say:*

N. I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *The Sponsors and the Assistant (Precentor) shall say:*

Amen.

¶ *The christening Cap is now put upon the child's head, after which the Minister, with the laying on of hands, shall say:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto life everlasting.

Sponsors and Assistant: Amen.
Minister: Peace be with thee.
Sponsors and Assistant: Amen.

¶ *The child (children) having thus been baptized, the Minister shall say:*

BLESSED be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Sponsors and Assistant: Amen.

¶ *The Minister shall then say to the Sponsors:*

DEAR Christian Friends! You, who have been sponsors for this child (these children), are to be witnesses that it has (they have) been baptized in the Name of the Holy Trinity. You are also to remember it (them) in your prayers before God; and, if the parents should die before it has (they have) arrived at the age of discretion, you should, as far as possible, see that it is (they are) instructed in the Catechism, so that, in riper years, it (they) may abide in Christ, even as now, through Baptism, it has (they have) been grafted into Him.

Minister: Peace be with you.
Sponsors and Assistant: Amen.

¶ *Instead of this Salutation of Peace the Minister shall pronounce the Benediction, when Baptism is not administered in connection with the regular Service. The baptismal Act shall then, as at the regular Service, begin and close with a Stanza of a suitable Hymn.*

B. Private Baptism.

¶ *When a child, on account of sickness or weakness, or for other valid reasons, is baptized at home, the Service shall begin with the following Prayer:*

O LORD Jesus Christ: We bring this child unto Thee, according to Thine own word. We beseech Thee to receive it, and grant that it may become a Christian. Amen.

¶ *Or, more briefly:*

O Lord Jesus, receive this child.

¶ *Then shall water be applied three times upon the child's head, while these words are said:*

N. (the name of the child), I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *After the Baptism shall be said:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto life everlasting. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When private Baptism is administered by the Pastor, he may, if time permit, follow the Order prescribed for Baptism in the Church, omitting, however, besides the Exhortation to the Sponsors, all that precedes the words: "Let us hear God's word and command concerning holy Baptism", etc., He may begin this Service with an extempore Prayer.*

C. Private Baptism Confirmed in the Church.

Minister: Hath this child been privately baptized?

Answer. Yes.

By whom was the child baptized?

Was it baptized with water?

Answer. Yes.

Was it baptized in the Name of the Father, and of the Son, and of the Holy Ghost?

Answer. Yes.

The Lord preserve thy coming in, and thy going out, from this time forth even for evermore.

Sponsors and Assistant: Amen.

¶ *The Minister shall then ask the child's name.*

¶ *Minister:*

N, DOST Thou renounce the devil, and all his works, and all his ways?

¶ *The one who carries the child shall answer:*

I do.

Minister:

DOST thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer. I do.

Dost Thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; Descended

into hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall come to judge the quick and the dead?

Answer. I do.

Dost thou believe in the Holy Ghost; the Holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; And the Life everlasting?

Answer. I do.

DEAR Christian Friends! Forasmuch as this child hath already been baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, we would by no means baptize it again, but would give thanks unto our Lord and God, Who hath graciously accepted it through Jesus Christ, and here in God's house would certify and bear witness that it hath received true Christian Baptism according to God's word and command, and hath thus received the Holy Ghost with the forgiveness of sins unto life everlasting.

This word and command of God is that which our Lord Jesus Christ spake, as recorded in the 28th Chapter of St Matthew:

ALL power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Let us also hear the Holy Gospel as written by St. Mark:

AND they brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little

children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Let us therefore devoutly pray that this child may always abide in the Lord and enjoy His blessing.

¶ *Then the Minister, laying his right hand upon the head of the child (the heads of the children) shall say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Sponsors and Assistant: Amen.

¶ *With the laying on of hands, the Minister shall then say:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto life everlasting.

Sponsors and Assistant: Amen.

Minister: Peace be with thee.

Sponsors and Assistant: Amen.

¶ *Minister:*

BLESSED be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Sponsors and Assistant: Amen.

¶ *The Minister shall then say to the Sponsors:*

DEAR Christian Friends! You who have been sponsors for this child (these children), are to be witnesses that it hath (they have) been baptized in the Name of the Holy Trinity. You are also to remember it (them) in your prayers before God; and, if the parents should die before it has (they have) arrived at the age of discretion, you should, as far as possible, see that it is (they are) instructed in the Catechism, so that, in riper years, it (they) may abide in Christ, even as now, through Baptism, it hath (they have) been grafted into Him.

Minister: Peace be with you.

Sponsors and Assistant: Amen.

¶ *Instead of the Salutation of Peace the Minister shall pronounce the Benediction, when Baptism is not administered in connection with the regular Service.*

¶ *When several children are presented at the same time to have private Baptism confirmed, the questions prescribed for the administration of private Baptism, and those referring to renunciation and faith, are first asked with regard to each child separately. The other Parts are then read only once for all the children collectively, with the exception of the words: "Almighty God, the Father of our Lord Jesus Christ, Who hath begotten thee", etc. which are read for each child separately, with the laying on of hands.*

¶ *When children, whose private Baptism is to be confirmed, are presented together with children who are to be baptized, Baptism is first administered to the unbaptized according to the Order prescribed for them, as far as, and including, the Words: "Peace be with thee, Amen." Then the Order for children who have been privately baptized is followed, as prescribed in the present section. However, the two Parts: "This word and command of God is that which," etc., and: "Let us also hear the Holy Gospel", etc., to and including the words: "and enjoy His blessing," may be omitted. The words: "Blessed be the God and Father of our Lord Jesus Christ", etc., and the Exhortation to the Sponsors, are finally said for all the children in common.*

D. The Baptism of Adults.

¶ *When an unbaptized Adult desires, through Baptism, to be admitted to our Church, the Minister shall carefully examine him as to his religious knowledge and belief, and shall give him such instruction and spiritual guidance as he may need in order to be duly prepared to receive the blessing of Baptism.*

¶ *At the time appointed for Baptism, the person to be baptized shall be seated in one of the pews nearest the Chancel, If the Baptism be administered on a Sunday or Holy-day, he shall be specially mentioned from the Pulpit, with a prayer that God's blessing may rest upon him.*

¶ *The Baptismal Service shall then begin with the singing of an appropriate Hymn. When the Hymn is ended, the Minister, standing before the Chancel, shall deliver a short Address, upon some suitable Text, setting forth the nature and blessings of Baptism, at the same time specially indicating how, through God's merciful guidance, the person to be baptized was brought to an earnest desire for participation in the benefits of holy Baptism so as to become a child of God and a member of His holy Church. At the close of this Address, the person to be baptized having come forward to the Chancel, the Minister shall ask him:*

N. N Dost thou still desire to receive Christian Baptism?

Answer. I do.

¶ *The Minister shall then say:*

Before we grant his desire to receive him through Baptism into the Church, we will now, in the presence of this congregation, let him account for the faith that is in him.

¶ *The Minister shall then examine him in the most important doctrines of Christianity as set forth in the religious instruction of the young, at the same time giving him special opportunity to maintain the truth over against such errors as he may formerly have held.*

¶ *When the Examination is ended, the Minister shall say:*

FORASMUCH as this man (woman), who hath reached adult years without Baptism, through God's grace hath come to a knowledge of the truth according

to God's Word and the good Confession of our Church, we will now, in the Name of our Lord Jesus, receive him (her) through holy Baptism into Christ's believing Church; and we do pray that God, through His Holy Spirit, may work in him (her) a lively faith and a steadfast repentance, so that what we now do may prosper to the glory of God and to the everlasting salvation of his (her) soul.

Let us hear God's word and command concerning holy Baptism.

Our Lord Jesus Christ saith in the 28th chapter of St. Matthew:

ALL power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

The sign of the cross.

Receive the sign of the holy cross, upon thy brow and upon thy breast, in token that thou shalt believe on the crucified Lord Jesus Christ.

Let us pray.

ALMIGHTY and everlasting God, the Father of our Lord Jesus Christ: We call upon Thee for this Thy servant who seeketh the gift of Thy Baptism unto regeneration and everlasting life. Lord, receive him (her). And, as Thou hast said: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; bestow Thy gifts upon the one who now asketh, and open the door unto the one who knocketh, that he (she) may receive the everlasting blessing in this heavenly washing, and may inherit Thy kingdom which Thou hast promised unto us all; through Jesus Christ our Lord.

Sponsors and Assistant: Amen.

¶ *The Minister shall then lay his hand upon the head of the person to be baptized, the latter kneeling.*

The Minister:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever.

Sponsors and Assistant: Amen.

¶ *The Minister and the person to be baptized, together with the Sponsors, shall then draw near to the Font, after which the Minister shall say:*

THE Lord preserve thy coming in and thy going out, from this time forth even for evermore.

Sponsors and Assistant: Amen.

¶ *Then the Minister shall ask the name of the person to be baptized, to whom, if he does not wish to retain his former name, a new name shall be given in Baptism.*

Minister:

N. DOST thou renounce the devil, and all his works, and all his ways?

Answer. I do.

DOST thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer. I do.

Dost thou believe in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; Descended in-

to hell; The third day rose again from the dead; Ascended into heaven, And sitteth on the right hand of God the Father Almighty; Whence He shall come to judge the quick and the dead?

Answer. I do.

Dost thou believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The forgiveness of sins; The Resurrection of the body; and the Life everlasting?

Answer. I do.

Wilt thou be baptized in this faith?

Answer. I will.

¶ *The Minister shall then apply water three times upon the head of the person being baptized, and shall say:*

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

Sponsors and Assistant: Amen.

¶ *The Minister, laying his right hand upon the head of the person baptized, while the latter is kneeling, shall say:*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and the Holy Ghost, and hath forgiven thee all thy sins, strenghten thee with His grace unto life everlasting.

Sponsors and Assistant: Amen.

Minister: Peace be with thee.

Sponsors and Assistant: Amen.

¶ *When the Baptism has thus been administered, the Minister shall say:*

BLESSED be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

FORASMUCH as thou also, N. N., hast now been brought into covenant with God, and hast become His dear child, thou art constanly to bear in mind what thou hast this day promised unto thy God, and hereafter earnestly to fight the good fight of faith, and to serve God in truth with a pure heart. To this end may God grant thee His Spirit and grace, for the sake of our Lord Jesus Christ.

Sponsors and Assistant: Amen.

¶ *The Minister shall then say to the Sponsors:*

DEAR Christian Friends! You who have been sponsors at the Baptism of N. N., are to be witnesses that he (she) hath been baptized in the Name of the Holy Trinity. You are also to remember him (her) in your prayers before God, to associate with him (her) in brotherly love, and, as far as possible, to help him (her) that he (she) may always abide in Christ, even as now, through Baptism, he (she) hath been grafted into Him.

Peace be with you.

Sponsors and Assistant: Amen.

¶ *Instead of this Salutation of Peace the Minister shall pronounce the Benediction, when Baptism is not administered in connection with the regular Service.*

¶ *The baptismal Act shall close with the singing of a suitable Hymn.*

E. Confirmation.

¶ *Before the Service begins on the day appointed for Confirmation, the persons to be confirmed shall occupy the places reserved for them in the church.*

¶ *After the Hymn which follows the Sermon, or (in case the Sermon is omitted on account of the number of those to be confirmed) after the Apostles' Creed, or (where the Shorter Order of Service is used) after the Hymn which follows the Epistle, a Stanza of a suitable Hymn shall be sung. Then shall the Minister, standing before the Chancel, begin the Confirmation Service with an Address upon some appropriate Text of Scripture.*

¶ *The Examination, which takes place after the Address, shall be conducted in such a manner as to give to those who are to be confirmed an opportunity to render an account of the most important parts of the Christian faith, as set forth by our Church in the religious instruction of the young. Each person shall be asked at least one question. The Examination must not be so prolonged as to make the Service less interesting to the young and to the Congregation. The Minister shall close the Examination with Prayer.*

¶ *The Minister shall then proceed to the Altar, and the persons to be confirmed shall present themselves before the rails of the Altar. A suitable Hymn, or a part of such Hymn, shall then be sung, after which the Minister, turning to those who are to be confirmed, shall say:*

Dear Friends! In the Christian faith you have been baptized; in the Christian faith you have been instructed. Now may God, through His Holy Spirit, so quicken this faith in your hearts as to enable you humbly and sincerely to profess the same before God and this congregation.

¶ *The persons to be confirmed shall then kneel before the rails of the Altar, and the Minister, addressing each one by name, shall ask:*

N. N. DOST thou renounce the devil, and all his works, and all his ways?

Answer. I do.

DOST thou believe in God the Father, Son, and Holy Ghost?

Answer. I do.

WILT thou, by the grace of God, continue steadfast in this covenant of thy Baptism, even unto the end?

Answer. I will.

¶ *When these questions have been asked, the Minister shall say:*

Then give me thine hand in token thereof.

¶ *The Minister, with the laying on of hands, shall then offer the following Prayer:*

MAY the Triune God, Who hath adopted thee as His child in holy Baptism, and hath made thee an heir of eternal life, preserve thee in the grace of thy Baptism, and may He grant thee steadfastness in thy faith to the salvation of thy soul. Amen.

¶ *To each group of those that have been confirmed the Minister shall say:*

Peace be with you.

¶ *When all have thus been confirmed a Hymn may be sung, after which the Minister, standing either before the Altar or before the Chancel, shall deliver an extempore Address, closing with the following Prayer:*

ALMIGHTY and merciful God, the Father of our Lord Jesus Christ, Thou Who through Thy Holy Spirit dost begin and perfect the good work in us: We give thanks to Thee that Thou hast caused these young servants of Thine to be born again in holy Baptism, and hast enabled them, through the enlightenment of Thy Word, to profess Thy grace in Christ. We pray Thee to perfect the good work which Thou hast begun in them. Grant to them an ever increasing knowledge of the salvation which Thou hast prepared for us in Thine only begotten Son. They are weak; strengthen

them with Thy power. They must pass through a dangerous world; guide them with Thy counsel. They will be exposed to many temptations; help them to withstand and to overcome. With the comfort of Thy Holy Spirit comfort them in every distress and in every assault of evil. Grant that they may watch and pray, and that they may diligently seek nourishment in Thy Word and at Thy Table, to the end that, in the sanctification of the Spirit, they, together with all Thy believers, may love Thee, and, before all the world, in word and in deed, may profess Thee, together with Thy Son and Holy Spirit. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Minister shall then say:*

Receive the benediction.

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *This Service shall conclude with a Hymn, and with the usual Closing Prayer.*

F. Public Confession and Absolution.

¶ *This Service shall begin with a Hymn, during which the Minister proceeds to the Altar. When the Hymn has been sung, he shall deliver an Address, upon some appropriate Text of Scripture, directed to those who intend to Commune.*

¶ *When the Address is ended, the Minister shall say:*

Let us confess our sins unto God, and pray.

¶ *He shall then say one of the following Prayers.*

I.

LORD Jesus, my Saviour, Thou Who in Thy holy Word hast promised grace and mercy unto all penitent sinners: I, a poor, miserable sinner, present myself before Thee with a burdened conscience, and unto Thee I confess my sins, which are more than can be numbered. I humbly beseech Thee, dear Lord Jesus, to absolve me from all my sins, and remember them no more for ever. Cleanse my sinful soul with Thy holy blood, and grant that I may find mercy before Thee. And as I now desire, in Thy holy Name, and through Thy servant, to be absolved from all my sins, I pray Thee, my Lord and Saviour, to attend upon the words of Thy servant, and confirm them in my heart through Thy Holy Spirit. Purify my conscience, and comfort and strengthen my soul by Thy grace. Grant this unto me, Lord Jesus, my Saviour, for the sake of Thy precious blood. Amen.

II.

HOLY Lord God: Be gracious, and have mercy upon me. For I must confess before Thee that I have sinned against Thee in many ways, not only by outward acts, whereby I have dishonored Thy holy Name among men, but much more by inborn blindness, unbelief, doubt, despondency, impatience, self-love, filthy lusts, envy, and many other sins, which Thou, Lord God, seest in me far better than I can. O Lord, I repent of my sins. I am heartily sorry that I have

thus transgressed Thy commandments, and have grieved Thy Holy Spirit, and have defiled my conscience. But I believe that Jesus Christ, true God and true Man, was wounded for my transgressions, and was bruised for my iniquities, that the chastisement of my peace was upon Him, and that there is healing for me in His stripes. For Christ's sake, spare me, and punish me not as I have deserved. For Christ's sake, forgive me all my sins. Let me hear Thy Word declaring that all my sins are graciously forgiven; and grant that I may believe it, and may keep it in my heart as an abiding comfort. Renew a right spirit within me, and write Thy commandments in my heart, that I may no more sin against Thee, but may serve Thee, according to the desire of my heart, in holiness and righteousness, all the days of my life. Lord, have mercy upon me. Amen.

III.

O LORD God, Thou God of my salvation! Out of the depths I cry unto Thee: Forgive, forgive me all my sins! For Thy Spirit remindeth me, and my heart accuseth me, and I must confess with contrition and shame, that I have sinned against Thee, my God, and am no more worthy to be called Thy child. I ought to love Thee with all my heart, and soul, and mind; yet hast Thou found in me sins which are greater than my love, such as shameful unbelief, disobedience, and the seeking of mine own glory, which things Thou hatest. I ought to love my neighbor as myself; yet have I been lukewarm in my love, and have often offended and injured my brother whom Christ hath redeemed with His precious blood. Lord, if Thou shouldest contend with me, I could not answer Thee one of a thousand; if Thou shouldest mark iniquities, who shall stand?

But I know of none to whom I can go but to Thee

Thou God of my salvation. I come, because I have heard Thy blessed Gospel, and I beseech Thee to have mercy upon me. Remember not my sins, but remember Thy tender mercies in Christ. I am full of sin and uncleanness, but He hath borne all my sins. I am worthy of punishment and judgment, but He hath suffered the punishment, and the judgment hath been executed upon Him. Let His merits be mine, and clothe me, a poor sinner, with His righteousness. For His sake say Thou unto me: Be of good cheer, thy sins are forgiven thee. And so strengthen my soul by Thy Holy Spirit that I may be enabled to believe the Word which I hear, to keep it in my heart as Thy Word to me, to gather comfort and peace therefrom, and to praise Thee for ever; for Thou art very ready to forgive those who turn unto Thee

O Lord God, forgive me my many sins, that I may love Thee much, and may always walk in love. Grant that, according to the purpose and desire of my heart, I may die to all sin and may walk before Thee in purity and righteousness. Help me to overcome the sin which doth most easily beset me, and grant me a tender conscience in all things; for I know there is forgiveness with Thee that Thou mayest be feared. O Lord, quicken my soul, and make me holy, strong, and glad. Remove from me everything that would prevent an intimate union with Jesus in the Sacrament; and may I, a poor, unworthy sinner, abide in Him and He in me, unto everlasting life. Lord, have mercy upon me. Amen.

IV.

I, a poor sinner, confess unto Thee, O God, not only that I have been conceived and born in sin, but also that throughout my whole life I have often and in many ways offended against Thee, my Lord and my God, in thoughts, words, and deeds, so that Thou

couldest, with perfect justice, reject and condemn me to all eternity. With all my heart I am sorry for this; and I am in dread and terror of Thy severe justice and of eternal death. I find that sin is my greatest enemy, which, in every way, I ought to hate as long as I live. And, most merciful God, inasmuch as Thou still permittest me to be reminded of Thy fatherly heart, according to the promise of Thy gracious Word, I flee for refuge to Thy great mercy, and pray Thee, dearest Father, that, through the faith which is given and increased within my heart by the Holy Spirit, Thou wouldest forgive me all my sins for the sake of Jesus Christ, Thine only begotten Son, Who was delivered for my offences, and was raised again for my justification.

In order that my faith may be strengthened still more, I now desire to receive the Body and Blood of my Lord Jesus Christ in the Sacrament. I therefore pray Thee, dear Lord and God, through Thy servant to declare unto me the forgiveness af all my sins. I, a poor sinner, am willing to forgive all who have offended against me, and I am resolved daily to increase in true godliness. To this end help me, O God, in the Name of our Lord Jesus Christ. Amen.

V.

DEAR Lord God: I am a poor and sinful being, and have often offended against Thee in thoughts, words, and deeds; and I am without excuse. But I believe in Thine only begotten Son, Jesus Christ, Who hath suffered death to save me; and, for His sake, I pray Thee: Forgive, forgive me all my sins! Grant me Thy Holy Spirit, that I may believe Thy pardoning Word, and that, according to the purpose and desire of my heart, I may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon me. Amen.

¶ *One of the above Prayers having been read, the Minister shall say to those who intend to commune:*

From the heart let all say: Amen.

¶ *Those who intend to commune shall answer:*

Amen.

Minister:

THEN, upon this your confession, come forward to the Altar of the Lord and receive the declaration of the forgiveness of all your sins.

¶ *While those who are about to commune are kneeling before the rails of the Altar the Minister shall say:*

BY the authority of God, and of my holy offfice (*then, with the laying on of hands, to each one*) I declare unto thee the gracious forgiveness of all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall he say to each group of those who have been absolved:*

MAY He who hath begun the good work in you perfect it until the day of Jesus Christ. Peace be with you. Amen.

¶ *The Service shall close with the singing of a Hymn.*

G. The Communion of the Sick.

¶ *When the Minister has privately spoken to the sick person, in case this is necessary, he shall, in the first place, deliver a short Address, after which he shall say:*

Let us confess our sins unto God, and pray.

DEAR Lord God: I am a poor and sinful being, and have often offended against Thee in thoughts, words, and deeds; and I am without excuse. But I believe in Thine only begotten Son, Jesus Christ, Who

hath suffered death to save me; and, for His sake, I pray Thee: Forgive, forgive me all my sins. Grant me Thy Holy Spirit, that I may believe Thy pardoning Word, and that, according to the purpose and desire of my heart, I may flee all sin, and may suffer Thy holy and blessed will to rule in all things. Lord, have mercy upon me. Amen.*

Is this the confession of thine heart?

Answer. It is.

Minister:

BY the authority of God, and of my holy office, I declare unto thee the gracious forgiveness of all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

May He Who hath begun the good work in you perfect it until the day of Jesus Christ. Amen.

¶ *After the Confession and Absolution, the Minister shall continue in the following manner:*

DEAR Christian Friends! Forasmuch as our Lord Jesus Christ hath Himself said, that where two or three are gathered together in His Name there is He in the midst of them, and, that they shall surely receive whatsoever they ask in His Name, we are now, according to His Word, gathered together here to give to this our sick** fellow Christian [and to those who are near and dear to him (her)] the holy Body and Blood of our Lord Jesus Christ; and on his (her, their) behalf we now pray Thee in Christ's Name: Do Thou, our God and Father, refresh him (her, them) with Thy salutary gifts, and strengthen him (her, them)

* Remark: If he prefers it, the Minister may use one of the other Prayers prescribed for Confession and Absolution.

** Remark: The word "sick" may be omitted when the Communion is given, in their homes, to those that are aged or feeble.

in the fellowship of Christ's sufferings and death unto life everlasting. Amen.

¶ *Then shall he say:*

DEAR Christian Friend (Friends)! In order that thou mayest (you may) receive this Sacrament worthily, it becometh thee (you) diligently to consider what thou (you) must now believe and do. From the words of Christ: "This is my Body, which is given for you"; "This is my Blood, which is shed for you for the remission of sins"; thou shouldest (you should) believe that Jesus Christ is Himself present with His Body and Blood, as the words declare. From Christ's words: "For the remission of sins", thou shouldest (you should), in the next place, believe that Jesus Christ bestoweth upon thee (you) His Body and Blood to confirm unto thee (you) the remission of all thy (your) sins. And, finally, thou shouldest (you should) do as Christ commandeth thee (you) when He saith: "Take, eat"; "Drink ye all of it"; and "This do in remembrance of me". If thou believest (you believe) these words of Christ, and do as He therein hath commanded, then hast thou (have you) rightly examined thyself (yourselves), and mayest (may) worthily eat Christ's Body and drink His Blood for the remission of thy (your) sins. Thou shouldest (You should) therefore give thanks to Almighty God, the Father of our Lord Jesus Christ, for so great a gift, and love thy (your) neighbour with a pure heart, and thus, with the whole Christian Church, have comfort and joy in Christ our Lord. To this end may God the Father grant thee (you) His grace; through the same, our Lord Jesus Christ. Amen.

Let us pray.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread;

And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

OUR Lord Jesus Christ, in the night in which He was betrayed, took bread*; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup**, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of Me.

¶ *Then shall the Minister give the Bread, saying:*

MAY this, the true Body of Christ, which was delivered unto death for thee and for all thy sins, strengthen and preserve thee in true faith unto everlasting life.

¶ *Then shall the Minister give the Cup, saying:*

MAY this, the true Blood of Christ, which was shed on the cross for the remission of thy sins, strengthen and preserve thee in true faith unto everlasting life.

¶ *The same words that are used during the Distribution in the Church may be used here, especially if more than one commune, namely:*

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* Remark:- The Minister, on repeating the words: "*took bread*" must take the Plate with the bread and hold it in his hand until the first part of the words of the Institution has been said.

** Remark: Here the Mininister lays his hand upou the cup, and holds it there, until all the words of the Institution have been said.

This is Christ's true Body.
This is Christ's true Blood.

Adding:

OUR crucified and risen Lord Jesus Christ, Who now hath bestowed upon thee (you) His holy Body and Blood, whereby He hath made full satisfaction for all thy (your) sins, strengthen and preserve thee (you) in true faith unto everlasting life. Peace be with thee (you). Amen.

Let us give thanks and pray.

WE thank Thee, O Lord, almighty an everlasting God, that Thou hast refreshed us with these Thy salutary gifts. We now beseech Thee, of Thy mercy, to strengthen us, through these same gifts of Thine, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy Son, our Lord. Amen

Receive the benediction.

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee and give thee peace. Amen.

¶ *Both the Confession and the Communion may begin and close with the singing of a suitable Hymn.*

¶ *The Minister shall see to it that the Table used for the Communion is covered with a clean cloth. The two burning Candles, when such may be had, are appropriate to the solemnity of the Service.*

¶ *The two Parts of this Service may be shortened, as required by the condition of the sick person. In the first Part, however, the Confession and the Absolution must be retained. In the second Part, the Lord's Prayer and the words of the Institution must precede the Distribution.*

¶ *The Minister shall not pronounce the Absolution, or administer the Lord's Supper, to such sick persons as are not fully conscious; but, together with those who are present, he shall pray that God may be gracious and have mercy upon them for Christ's sake.*

H. The Solemnization of Marriage.

¶ *The Service shall begin with the singing of a Hymn, during which the Minister proceeds to the Altar. When the Hymn is ended, the persons to be married shall present themselves before the rails of the Altar. The Minister shall then deliver a short Address upon some suitable Text, after which he shall say:*

I ASK thee, N. N. (*the bridegroom's full name without title*) in the presence of God and this Christian assembly:

WILT thou have N. N. (*the bride's full name*) here present to be thy wedded wife?

Answer. I will.

WILT thou live with her according to God's holy Word, and love and honor her, and, in prosperity and adversity, keep thee only unto her so long as you both shall live?

Answer. I will.

In like manner I ask thee, N. N. (*the bride*):

WILT thou have N. N. here present to be thy wedded husband?

Answer. I will.

WILT thou live with him according to God's holy Word, and love and honor him, and, in prosperity and adversity, keep thee only unto him so long as you both shall live?

Answer. I will.

Then join your right hands in token thereof.

¶ *The Minister shall then lay his hand on the joined hands of the bridegroom and bride, saying:*

FORASMUCH as you have consented together in holy wedlock, and have now witnessed the same before God and this Christian assembly, and have joined your right hands in token thereof, I pronounce you

man and wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

What God hath joined together, let no man put asunder.

AS you have now, in God's Name, been united in marriage, hear from God's Word, in the first place, how He Himself hath instituted this estate.

In the Second Chapter of the Book of Genesis it is written thus:

AND the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

In the next place, hear from the Word of God how you are to live together in this estate.

In the Epistle to the Ephesians St. Paul writeth thus:

HUSBANDS, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Saviour of the body.

And concerning wives St. Peter writeth thus;

LET their adorning be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

But to the husbands he saith:

YE husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hear, furthermore, concerning the trials which God hath laid upon this estate:

UNTO the woman God said: In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto the man God said: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Finally, let this be your comfort, that your marriage estate is well pleasing to God, and hath His blessing.

For thus it is written in the First Chapter of the Book of Genesis:

SO God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. And God saw everything that He had made, and, behold, it was very good.

AND, that your marriage may redound to the glory of God, and to your own true welfare, let us earnestly invoke God s blessing upon you in our prayers.

¶ *The bridegroom and the bride shall then kneel, and the Minister, laying his hand first upon the head of the bridegroom, and then upon the head of the bride, shall say:*

Let us pray.

LORD God, heavenly Father, Thou Who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union betwixt Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite goodness, let not this Thy blessed work and ordinance be brought to naught among us, but graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Minister, stepping back slightly, shall then say:*

Peace be with you. Amen.

¶ *The persons married shall then go to their seats, after which a Stanza of a Hymn may be sung. The Minister, standing before the Altar, shall intone or read the following Collect:*

Let us pray.

ALMIGHTY and everlasting God, our Father in heaven, Thou Who hast Thyself ordained that man and woman shall be one flesh, and hast confirmed this union with Thy divine blessing: We pray Thee of Thine infine mercy to vouchsafe unto this bridegroom and his bride, grace, prosperity, and happiness, in body and soul. Grant that they may serve Thee faithfully, that they may live together in mutual love, and that they may always observe Thy holy commandments to do them, so that, on the last day, as true Christians and Thy dear children, they may be found together with Thy Son, Jesus Christ, Who liveth and reigneth

with Thee, in the unity of the Holy Spirit, world without end.

Assembly: Amen,
Minister: The Lord be with you.
Assembly: And with thy spirit.

Minister:

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Assembly: Amen.

¶ *The Service closes with the singing of a Hymn.*

¶ *When several couples are to be married at the same time, the prescribed questions shall be asked of each couple separately, together with the words pronouncing them man and wife: "Forasmuch as you have consented together," etc. The succeeding Scripture Lessons and Prayers shall then be read only once, the words in the Collect, "this bridegroom and his bride", being changed to, "these bridegrooms and their brides."*

I. Blessing Civil Marriage.

¶ *The Service shall begin with the singing of a Hymn, during which the Minister proceeds to the Altar. When the Hymn is ended the man and his wife shall present themselves before the rails of the Altar. The Minister shall then deliver a short Address upon some suitable Text, after which he shall say:*

FORASMUCH as you have desired the blessing of the Church upon your marriage, hear from God's Word, in the first place, how He Himself hath instituted this estate.

In the Second Chapter of the Book of Genesis it is written thus:

AND the Lord God said, It is not good that the man should be alone; I will make Him an help meet

for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Therefore our Lord Jesus Christ saith, in the Nineteenth Chapter of St. Matthew:

What God hath joined together, let no man put asunder.

In the next place, hear from the Word of God how you are to live together in this estate.

In the Epistle to the Ephesians St. Paul writeth thus:

HUSBANDS, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the body.

And concerning wives St. Peter writeth thus:

LET their adorning be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

But to the husbands he saith:

YE husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hear, furthermore concerning the trials which God hath laid upon this estate:

UNTO the woman God said: In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto the man God said: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Finally, let this be your comfort, that your marriage estate is well pleasing to God, and hath His blessing.

For thus it is written in the First Chapter of the Book of Genesis:

SO God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. And God saw everything that He had made, and, behold, it was very good.

¶ *The Minister draws nearer to the man and wife, saying:*

I ASK thee, N. N. (*the man's full name without title*) in the presence of God and this Christian assembly:

IN thy marriage with N. N. (*the wife's full name*) wilt thou live with her according to God's holy Word, and love and honor her, and, in prosperity and adversity, keep thee only unto her so long as you both shall live?

Answer. I will.

In like manner I ask thee: N. N. (*the wife*):

IN thy marriage with N. N. wilt thou live with him according to God's holy Word, and love and honor him, and, in prosperity and adversity, keep thee only unto him so long as you both shall live?

Answer. I will.

¶ *The man and wife shall then kneel.*

FORASMUCH as you have now witnessed before God and this Christian assembly that you will live together according to God's Word, I, as the servant of the Church, do now bless your marriage, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Minister, with the laying on of hands, shall then say:*

Let us pray.

LORD God, heavenly Father, Thou Who didst create man and woman, and didst join them together in marriage, thereby signifying the mystery of the union betwixt Thy dear Son Jesus Christ and His Bride the Church (N. B.): We beseech Thine infinite mercy, let not this Thy blessed work and ordinance be brought to naught among us, but graciously protect it; through Jesus Christ, Thy beloved Son, our Lord. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The Minister, stepping back slightly, shall then say:*

Peace be with you. Amen.

¶ *The man and wife shall then go to their seats, after which a Stanza of a Hymn may be sung. The Minister, standing at the Altar, shall intone or read the following Collect:*

Let us pray.

ALMIGHTY and everlasting God, our Father in heaven, Thou Who hast Thyself ordained that man

and woman shall be one flesh, and hast confirmed this union with Thy divine blessing: We pray Thee of Thine infinite mercy to vouchsafe unto this man and his wife, grace, prosperity, and happiness, in body and soul. Grant that they may serve Thee faithfully, that they may live together in mutual love, and that they may always observe Thy holy commandments to do them, so that, on the last day, as true Christians and Thy dear children, they may be found together with Thy Son, Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, world without end.

Assembly: Amen.

Minister: The Lord be with you.

Assembly: And with thy spirit.

Minister:

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Assembly: Amen.

¶ *The Service closes with the singing of a Hymn.*

J. The Churching of Mothers.

¶ *The wife who is to be churched shall meet betimes, with her attendants, in the Sacristy of the church. There the Minister shall meet her, either before the Opening Prayer, or during the singing of one of the Hymns before the Sermon.*

¶ *In a short Address he shall admonish her, in the first place, to give thanks to God that He has mercifully vouchsafed to help her in her trial, and has caused her to rejoice that a child is born into the world, and more especially that He has prepared for her child the washing of regeneration in order that it may see His kingdom. In the next place, he shall admonish her to*

show her gratitude in deed, by rearing her child in the true fear of the Lord, and by setting it a good Christian example in all things.

¶ *Having ended his Address he shall say:*

ENTER the Church of God in peace, and give thanks to the Lord Who hath done thee good. May He henceforth strengthen thee in soul and body, and evermore grant thee a blessed entrance before Him. Amen.

¶ *She then enters the church, with her attendants, and goes to her pew. In the matter of Offerings she follows the custom of the Congregation to which she belongs.*

¶ *If her child has died, perhaps without Baptism, the Minister shall adapt his Address to the circumstances, and shall remind the sorrowing mother of Job's thanksgiving: "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord"; and also of Christ's words in St. Matthew 18:14, ana 19:14: "It is not the will of your Father which is in heaven, that one of these little ones should perish. For of such is the kingdom of heaven."*

K. The Burial of the Dead.

A. The More Complete Order for the Burial of the Dead.

A Hymn.

The Minister: IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

OUR Lord Jesus Christ saith: The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

¶ *Then shall he thrice cast some earth upon the corpse, saying:*

The first time: Out of dust art thou taken.

The second time: Unto dust shalt thou return.

The third time: Out of the dust shalt thou rise again.

BLESSED be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Amen.

¶ *Or, instead of the above:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Peace be with you. Amen.

¶ *Instead of this Salutation of Peace, the Benediction may be pronounced:*

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

A Hymn.

B. When circumstances make a shorter Order desirable, the Burial may proceed as follows.

A Hymn.

¶ *This Hymn having been sung, the Minister shall thrice cast some earth upon the corpse, saying.*

The first time: Out of dust art thou taken.

The second time: Unto dust shalt thou return.

The third time: Out of the dust shalt thou rise again.

A Hymn.

¶ *According to circumstances, at the Church, Mortuary Chapel, or House, or at the Grave, an extempore Address, upon some suitable word of Scripture, may be added to the preceding Order for Interment. The Address, if delivered at the Grave, comes after the words: "In the Name of the Father, and of the Son, and of the Holy Ghost" (A), or after the first Hymn (B). At the Church, Mortuary Chapel, or House, the Service shall begin and close with a Hymn.*

¶ *Or the Minister may proceed according to the following Order:*

1. Prayer.

Let us pray.

OUT of the depths have I cried unto Thee, O Lord. Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities. (Psalm 130).

¶ *Instead of this Psalm a short extempore Prayer may be offered.*

2. Scripture Reading.

DEARLY Beloved! Let us hear what the Holy Scriptures testify concerning the corruption of this life, and concerning death and judgment.

BEFORE the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from

everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. So teach us to number our days, that we may apply our hearts unto wisdom, (Psalm 90: 2–6, and 12).

And furthermore it is written:

BY one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5: 12).

It is appointed unto men once to die, but after this the judgment. (Hebrews 9: 27).

In the next place let us hear concerning the watchfulness and preparedness which the Lord desireth to find in us.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not. (St. Luke 12: 35–37, and 40).

Let us finally hear the blessed words concerning resurrection and everlasting life through our Lord Jesus Christ.

JESUS saith: I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall

he live: and whosoever liveth and believeth in Me shall never die. (St. John 11: 25–26)

And the Lord's Apostle beareth witness:

THIS corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15: 53–55, and 57).

3. One of the Following Collects, Closing with the Lords' Prayer.

MERCIFUL and everlasting God, Thou Who, by the death of Thy Son, hast removed from us the sentence of eternal death, and hast hallowed the graves of Thy believers, so that they have become resting places of safety: Grant that we may diligently bear in mind the hour when we shall finally depart, and that, through a genuine penitence and faith, we may daily die unto all the corruptions of this world, and, together with all Thy saints, may attain to the blessed resurrection of the dead; through Jesus Christ, Thy dear Son, our Lord. Amen.

EVERLASTING and merciful God, our Father in heaven, Thou Who, in Thy Son Jesus Christ, hast abundantly comforted us against death: We beseech Thee to guide and govern us by Thy Holy Spirit, so that we may not be turned away from Thee by any distress or assault of evil, but that we may live in Thy fear, may depart from this life in Thy peace, may rest in the grave under Thy protection, and in Thy power may rise again from the grave unto life ever-

lasting; through Jesus Christ, Thy Son, our Lord. Amen.

ALMIGHTY and everlasting God, Thou Who by reason of sin causest men to die and to return unto the dust: So teach us to number our days, that we may apply our hearts unto wisdom. Grant us a true faith in Thine only begotten Son Jesus Christ, Who was delivered for our offences, and was raised again for our justification, and liveth to all eternity. Help us by Thy grace that we may daily die unto sin, and may live according to Thy holy will, so that, when the hour of death shall come, we may be fully prepared to depart in peace. Receive our souls unto Thyself, and, on the last day, raise our bodies from their graves unto life everlasting; through Jesus Christ, our Lord Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *If this Order be used at the Grave, it comes after the words: "In the Name of the Father, and of the Son, and of the Holy Ghost" (A), or after the first Hymn (B). At the Church, Mortuary Chapel, or House, the Service shall begin and close with a Hymn.*

¶ *If a short, extempore Address be made at the Grave, it shall follow the Scripture Reading.*

At the Burial of Children.

¶ *No.'s 2 and 3 (Scripture Reading and Collect) may be as follows:*

Let us hear the Holy Gospel, as recorded by St. Mark.

AND they brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Let us pray.

O LORD God, heavenly Father, Thou Who, through holy Baptism, didst make this child a child of Thine, and after a short affliction hast taken it home to Thyself: We thank Thee for Thy fatherly mercy, and bless Thy holy Name for that comfort against death which Thou hast given us in Jesus Christ. We humbly pray Thee to grant us Thy Holy Spirit, that, with all our heart, we may turn unto Thee, and become as little children, and that, at the end of our brief sorrows, we may be gathered together amid the joys of eternity; through Thy dear Son, Jesus Christ, our Lord. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Unbaptized children shall be buried according to the shorter Order (B). This Order shall also be followed at the Burial of still-born children.*

L. The Ordination of Ministers.

¶ *When a Candidate for the Ministry has been called to a parish, he shall be ordained as soon as possible. The Ordination shall be conducted by the President of the United Church, or by a Minister whom he has appointed thereto. The President shall designate the Ministers who are to assist in the Ordination. Before entering the church at the time appointed for Ordination, the person, or persons, to be ordained shall put on their clerical vestments in the Sacristy.*

¶ *The Service, in connection with which the Ordination takes place, shall always be conducted according to the More Complete Order of the Morning Service. One of the Ministers officiates at the Altar, the other Ministers, together with the person, or persons, to be ordained, seating themselves to the right and left of the same. If the Ordination take place on a Sunday forenoon, the Collect, Epistle, and Gospel for the day shall be used; otherwise the following Collect for the 13th, and Epistle for the 12th, Sunday after Trinity, with the Gospel as recorded in St. John 20: 21–23.*

Collect.

LORD God, heavenly Father: With all our heart we thank Thee that Thou hast permitted us to live in such blessed times as these, when we can hear Thy holy Gospel, and know Thy fatherly will, and behold Thy Son, Christ Jesus. We beseech Thine infinite mercy, graciously permit us to retain the light of Thy Word, and so govern our hearts by Thy Holy Spirit, that we may never fall from Thy Word, but may hold fast thereto, and finally be saved; through the same, Thy dear Son, Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit ever one true God, world without end. Amen.

The Holy Epistle is written by the Apostle St. Paul.

AND such trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new

testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to pass away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Holy Gospel is written by the Evangelist St. John.

THUS said Jesus to them again, Peace be unto you; as my Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *When the Apostles' Creed has been said, a short Hymn shall be sung, during which the officiating Minister proceeds to the Altar. When the Hymn is ended, one of the Ministers shall stand before the Chancel and begin the Ordination Service as follows:*

BELOVED Congregation! God's Word admonisheth us to know them that labour among us, and are over us in the Lord, to pray for them, and to esteem them highly in love for their work's sake. A new labourer (New labourers) in the Church is (are) presented to us this day. Candidate of Theology (*name and previous position in life*) has received a call to (*the parish is named*), and is now to be ordained to the Holy Office of the Ministry. Let us receive him in love, and present him before God in our prayers.

¶ *The officiating Minister kneels before the Altar, and the person, or persons, to be ordained before the rails of the Altar together with the other Ministers.*

LORD Jesus Christ, Thou Who hast given to Thy Church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: We give thanks unto Thee for Thy mercy, and bless Thy holy Name, that Thou hast not regarded our sins and unfaithfulness, but until the present day hast graciously preserved among us Thy holy Word and Thy precious Sacraments. We pray Thee to have mercy upon us, and to grant us Thy Holy Spirit, that He may enlighten and guide us, comfort and strengthen us; and may the sacred act, in which we are now to engage, be to the honour of Thy Name, to the increase of Thy kingdom, and to the blessing of this Thy servant (these Thy servants), so that we may all be built up in Thee, Thou Rock of our salvation, which can not be moved for ever. Amen.

¶ *When the Prayer is ended, the officiating Minister and the other Ministers shall rise. The officiating Minister, shall intone or read the following:*

Come, Holy Spirit, God and Lord!

¶ *The Congregation continues:*

Be all Thy graces now outpoured
On the believer's mind and soul,
To strengthen, save, and make us whole.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite,
Of every tongue and every nation,
To give Thee praise and adoration.
Hallelujah, hallelujah!

Officiating Minister: O Lord, send forth Thy Spirit, and servants shall be created unto Thee.

Choir and Congregation: And Thou makest all things new.

Officiating Minister: The Lord be with you.

Congregation: And with thy spirit.

Officiating Minister: Let us pray.

¶ *The Ministers kneel before the rails of the Altar, on either side of the person to be ordained.*

LORD God, heavenly Father, Thou Who by Thy Holy Spirit dost enlighten and comfort all believing hearts: Grant that we may be guided by this Thy Spirit into all truth, and may evermore rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, ever one true God, world without end.

The Congregation: Amen.

¶ *The Ministers and the person to be ordained shall then rise and take the seats they had previously occupied. The officiating Minister, turning to the Congregation, shall say:*

Let us hear the testimony of God's Word concerning this holy Office.

¶ *One of the Ministers shall then rise and read:*

In the 28th Chapter of the Gospel of St. Matthew, from the 18th to the 20th verse, it is written thus:

AND Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

¶ *Two Stanzas af a suitable Hymn shall then be sung, after which another Minister reads:*

In the 20th Chapter of the Book of Acts, the 17th verse and following, it is written thus:

AND from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come

to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

¶ *Two more Stanzas shall then be sung, after which another Minister reads:*

In the 5th Chapter of St. Paul's 2nd Epistle to the Corinthians, from the 17th to the 21st verse, it is written thus:

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.

¶ *Two more Stanzas shall then be sung, after which another Minister reads:*

In the 5th Chapter of the 1st Epistle of St. Peter from the 1st to the 4th verse, it is written thus:

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

¶ *Another Stanza shall then be sung, during which the person to be ordained seats himself before the Altar. When this Stanza has been sung, the officiating Minister shall say:*

THAT word of God, which I would specially impress upon your heart on this day of your ordination, is recorded in, etc.

¶ *Having read the Text chosen for the Ordination Address, the officiating Minister shall proceed to explain and apply it. When the Address is ended, the person to be ordained shall kneel before the rails of the Altar, the Ministers shall rise, and the officiating Minister shall say to the one to be ordained:*

I CHARGE and enjoin upon thee:

That thou preach the Word of God in its purity, as it is found in the Writings of the Prophets and Apostles, and is taught in the Confessions of our Church;

That thou administer the two Sacraments according to Christ's own institution;

That thou faithfully admonish thy hearers to a sincere repentance, and to a holy life in love toward God and man; and

That thou thyself sincerely endeavor to live according to God's Word, so that thou mayest serve the Lord in truth as a faithful shepherd over the flock of God which hath been entrusted to thee.

Dost thou promise me before God the Omniscient, that, by the grace given thee of God, thou wilt faithfully perform all this?

Answer. I do.

¶ *The officiating Minister shall say:*

Then give me thine hand in token thereof.

¶ *The person to be ordained shall then rise and give his hand, first to the officiating Minister, then to the other Ministers from right to left. After this he shall kneel again.*

¶ *The officiating Minister shall then say:*

In the Name of the Father, and of the Son, and of the Holy Ghost, I now commit unto thee the holy Office of the Ministry, with power and authority, as a true servant of God and of Jesus Christ, to declare God's Word both publicly and privately, to administer the Sacraments according to Christ' institution, to bind sin unto the obstinate, and to loose it unto the penitent, and otherwise to perform whatever belongeth to thy sacred calling according to the Word of God and the regulations of our Church.

Let us pray.

¶ *The officiating Minister shall then lay his hand upon the head of the person to be ordained, the other Ministers doing the same. If more than one is to be ordained, the Minister shall distribute themselves in equal numbers about each one of those to be ordained. The officiating Minister moves his hand from one to the other during the following Prayer.*

EVERLASTING and merciful God: Thou hast Thyself taught us, through Thine only begotten Son, that the harvest is great but the labourers few, and that we should pray Thee to send forth labourers into Thy harvest. Hear Thou our prayer for him whom we ordain this day to be Thy servant in the Church. O Lord, keep him in Thy Name, and sanctify him in Thy truth. Strengthen him in faith and love toward Thee, and bestow upon him Thy Spirit with the gifts of

ministration, that he may become a true labourer in Thy harvest. Grant that he may declare Thy Word with boldness and fidelity, that he may guide, comfort, and rebuke in all meekness and wisdom, and that in all things he may conduct himself as a good steward of the manifold grace of God. Do Thou Thyself be with him in every conflict and trial, and make him patient and humble in heart, that Thy strength may be shown in his weakness. Make his labours fruitful according to the good pleasure of Thy will; and, when his working day is ended, may he enter into the joys of Thy presence, and with all Thy saints inherit everlasting blessedness. Hear us, for Jesus Christ's sake. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

From the heart let all say, Amen.

¶ *The Ministers answer:*

Amen.

¶ *The officiating Minister:*

For Christ's sake, Amen.

¶ *A Stanza of an appropriate Hymn shall then be sung, during which the officiating Minister kneels in silent Prayer before the Altar. At the same time the other Ministers, with the person newly ordained, kneel in silent Prayer before the rails of the Altar.*

¶ *When the Act of Ordination has thus been performed the Hymn before the Sermon shall be sung, after which a Sermon shall be preached, either by the person newly ordained, or by one of the Ministers present, as determined by the President.*

¶ *At the conclusion of the Sermon, the person newly ordainea shall take the Oath of Ordination.*

¶ *If more than one person are ordained, the Ritual shall be modified accordingly.*

M. The Installation of Pastors.

¶ *All the Officers of the Congregation shall be seated in the foremost pews of the Church, the Visitor and the Pastor before the rails of the Altar. After the singing of an appropriate Hymn, the Visitor, the Pastor, and the Officers of the Congregation shall rise. The Visitor shall then say:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

FORASMUCH as Pastor N. N., who here presenteth himself before you, hath been duly called, examined, and ordained to the holy Office of the Ministry, and hath expressed the desire to be installed as the pastor of this congregation, I will now, in the Name of the Triune God, proceed to his installation by first directing some questions to Pastor N. N. and to the officers of this congregation.

DO you who are the officers of (*name of congregation*) on its behalf acknowledge that Pastor N. N. hath been regularly called to become the pastor of this congregation, and do you now stand ready to receive him as such?

Answer. We do.

DOST thou, Pastor N. N., promise that in this congregation thou wilt publicly and privately declare the pure Word of God in accordance with the teachings of our Lutheran Church?

Answer. I do.

DOST thou promise to lead such a life, in public and private, as is becoming to thy Holy office and to thy calling as a minister of the Word?

Answer. I do.

DOST thou promise to be diligent in thy visits to the sick and poor and needy in the congregation, and to attend to the instruction of the young in the doctrines of our Christian religion?

Answer. I do.

DOST thou promise to comply with all the rules and usages set forth in the constitution regularly adopted by this congregation?

Answer. I do.

GOD grant thee grace, then, to fulfill all these thy promises as a servant in His Church, to the glory of His Name, and to the salvation of souls.

I ALSO ask you, who are the officers of this congregation: Do you, on its behalf, promise and obligate yourselves, as a Christian congregation, to esteem Pastor N. N. as the incumbent of the office of teaching among you, and to heed and obey him as such, according to the Word of God, and the constitution, usages and rules of this congregation?

Answer. We do.

DO you promise and obligate yourselves and this congregation, with all its members, to assist him by word and deed in the exercise of his office, and in the maintenance of churchly order and salutary discipline in the congregation?

Answer. We do.

AND do you promise, as a Christian congregation, to communicate to your pastor in all good things, and,

as such, faithfully and promptly to pay him the salary designated at the time you called him; and, on the whole, so to provide for him that he may labour among you without temporal anxieties?

Answer. We do.

ALL of which is required and promised by this congregation and its pastor. God grant that you may keep these promises unbroken before Him.

HAVING heard these your promises, all made according to the Word of God, the confessions of the Lutheran Church, the usages and order of the United Church, and the regularly adopted constitution of this congregation,—I now install Pastor N. N. as the pastor of (*name of congregation*), In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

AND now may the chief Shepherd and Bishop of the Church so guide this pastor and congregation by His Holy Spirit, that they may be built upon the eternal foundation in Zion, Jesus Christ Himself being the chief corner stone.

¶ *The Pastor and officers shall now take their seats. The Visitor shall then deliver a short Address to Pastor and Congregation. after which an appropriate Hymn is sung.*

¶ *The Service shall then proceed as usual, the newly installed Pastor delivering the Sermon.*

¶ *When the circumstances are such that the new Pastor must install himself, he shall read the letter certifying his Call, and, in a short Address, shall commend himself to the Congregation. Thus he installs himself in the other Congregations of his Parish*

N. The Installation of Church Officers.

I.

¶ *The Installation of Church officers shall take place at the Morning Service, on such Sunday or Holyday as the Minister may designate.*

¶ *When the Hymn after the Sermon has been sung, the Minister and the Officers to be installed shall present themselves before the Chancel. The Minister shall then read the paper certifying the election of the Officers, aud, in a short Address upon some suitable Text, shall commend them to the Congregation.*

¶ *The Service shall then proceed as usual.*

II.

¶ *The Installation of Church Officers shall take place at a regular Service, in the presence of the Congregation.*

¶ *After the General Prayer, the Minister shall announce the names of those who have been elected to office. They shall then present themselves before the Altar, and the Minister shall state to them the duties of the offices to which they have been elected, as set forth in the Constitution of the Congregation, or in the words following:*

DEAR Brethren! You have been elected to serve as officers of this Church, according to its constitution.

As such, it will be your duty to see that the Services of God's House are held at the proper times, and conducted decently and in order; that the pure Gospel be preached according to the faith of the Church; that only such be admitted to the pulpit as are approved by the constitution; that the necessary provisions be made for the instruction of the young; that proper discipline be maintained, the erring admonished, and incorrigible offenders excluded from the membership of the Church; and that the property of the Congregation, and what relates to its management, be duly cared for.

You are to do your part in arranging and executing

plans for the welfare of the congregation, and in providing for its necessary expenses; to assist the Pastor in attentions to the sick, in ministering to the relief of the poor and distressed, and in the cultivation of peace, goodwill, and charity among the members.

You are also yourselves to set a good example, as servants of Christ and officers in His Church.

And in order that the congregation may know that you are willing to take upon you these duties, I ask you, in the presence of God, and the people here assembled:

DO you accept the offices and duties thus set before you; and will you, by the help of God, faithfully fulfill the same according to His Word and the Confessions of our Church? If so, make it manifest by saying, Yes.

Answer. Yes.

¶ *Then the Minister, taking the right hand of each of the Officers-elect, shall say:*

¶ *Or, if the Church Council consist of Deacons only, those to be installed shall kneel, and the Minister shall lay his right hand on the head of each, and shall say:*

GOD the Father in heaven, Who hath called you to the service of His Church, enlighten and strengthen you in your office, that you may prove a good and faithful steward, to the glory of His Name. Amen.

Let us pray.

LORD God, heavenly Father: We thank Thee for Thy good and faithful care of Thy Church on earth, and that Thou hast given to this congregation men willing to serve it for Thy sake. Grant unto them, we beseech Thee, the gifts of Thy Holy Spirit, that they may faithfully perform the duties of their office. Let Thy blessing rest upon the whole congregation, and so lead and direct it by Thy Spirit, that it may be a Church

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holy and without blemish; through Jesus Christ our Lord. Amen.

¶ *He shall then say to the newly Installed:*

GO then, dear Brethren, as ye have been called. Be steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *The Service shall then be closed in the usual way.*

O. The Consecration of a Church.*

¶ *The President of the United Church designates the Ministers who are to take part in the Consecration. The bell of the new Church shall be rung on the evening of the day preceding the one on which the Consecration takes place.*

¶ *When, on the day of Consecration, the hour for Service is come, the President, or the Minister whom he has appointed to officiate, shall proceed to the Altar, the other Ministers seating themselves to the right and left of the same. During each Prayer the officiating Minister shall kneel before the Altar, the Visitor and the other Ministers before the rails of the Altar.*

¶ *The Service shall begin with the following Prayer (closing with the Lord's Prayer), read before the Chancel by the next youngest Minister.*

O LORD, everlasting and merciful God: We give Thee thanks for this Thy fatherly goodness that Thou hast enabled us to build this house, which is now to be consecrated to Thy glory. We pray Thee by Thy Holy Spirit to strengthen our faith in Thine only begotten Son, Jesus Christ. to fix our hearts upon Thy holy Word, and to unite us in devout prayer, so that we may consecrate this house aright; and graciously grant that it may always be a holy place, whence Thine

* Remark. A Church that has undergone repairs is also to be consecrated, when the repairs have been so extensive as to require the re-building of the Chancel.

eternal blessing shall issue unto this Thy congregation with comfort and help, in life and in death. This we ask of Thee in Christ's Name. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *An appropriate Hymn shall then be sung. When this is ended, the Visitor shall present himself before the Chancel, briefly stating the occasion for the solemn gathering, and exhorting the Congregation to take part in the Service. Another Hymn shall then be sung, after which the officiating Minister shall conduct the Altar Service, with the Confession of Sins, the Kyrie, and the Gloria, when the More Complete Order of Service is used, and shall intone, or read, the Collect for the First Sunday after Easter, with the words introductory thereto.*

LORD God, heavenly Father: We give Thee thanks for Thine unspeakable mercy, that through Thy Son Thou hast established among us Thy holy Gospel and precious Sacraments, to our comfort and to the forgiveness of our sins. We beseech Thee to grant us Thy Holy Spirit, that from the heart we may believe Thy Word, and may daily be strengthened in faith by Thy holy Sacraments, until in the end we obtain eternal salvation; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, ever one true God, world without end. Amen.

¶ *If the Shorter Order of the Morning Service is used. the Collect shall follow immediately after the Hymn.*

¶ *The first Stanza of a suitable Hymn shall then be sung, after which the Pastor loci shall rise and read:*

In the 8th Chapter of the First Book of the Kings it is written thus:

AND Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven; and he said, Lord God of Israel, there is no God like Thee, in heaven above, or on earth beneath, Who keepest covenant and mercy with Thy servants that walk before Thee with all their heart; Who hast kept with Thy servant David my father that Thou promisedst him; Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. Therefore now, Lord God of Israel, keep with Thy servant David my father that Thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that Thy children take heed to their way, that they walk before Me as thou hast walked before Me. And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou spakest unto Thy servant David my father. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which Thy servant prayeth before Thee to day; that Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My Name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make toward this place. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place; and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive.

And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised; there hath not failed one

word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require; that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day.

¶ *The second Stanza of the same Hymn shall then be sung, after which another Minister shall read:*

In the 84th Psalm it is written thus:

HOW amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; they will be still praising Thee. Selah. Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of

wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee.

¶ *The third Stanza of the same Hymn shall then be sung, after which another Minister shall read:*

In the 100th Psalm it is written thus:

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His Name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

¶ *A fourth Stanza having been sung, another Minister shall read:*

In the 10th Chapter of the Epistle to the Hebrews it is written thus:

HAVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us conside one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

¶ *A fifth Stanza having been sung, another Minister shall read:*

In the 17th Chapter of the Gospel of St. John it is written thus:

THESE words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was. I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father; keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy Name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to Thee; and these things I speak in the

world, that they might have my joy fulfilled in themselves. I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their Word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.

¶ *A sixth Stanza having been sung, the Visitor shall read:*

In the 21st Chapter of the Revelation of St. John it is written thus:

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice

out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the begining and the end. I will give unto him that is athirst of the fountain of the water of life freely.

¶ *A seventh Stanza shall then be sung.*

¶ *If, besides the Visitor and the two Ministers who read the Opening and Closing Prayers, there be fewer then five Ministers present, the next youngest and, if necessary, also the youngest Minister, shall take part in the reading of the Scripture passages.*

¶ *When the reading of these passages is ended, the officiating Minister shall say the Apostles' Creed as follows:*

Let us confess our holy faith.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth.

I believe in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness

of sins; The Resurrection of the body; And the Life everlasting.

The Congregation shall sing or say:

Amen.

¶ *The officiating Minister, after the singing of a short Hymn, shall go into the Pulpit and deliver a Sermon. When the Sermon is ended, he shall say:*

DEARLY Beloved! As all things are sanctified by the Word of God and prayer, let us now offer up our common supplications, in Christ's Name saying:

LORD God, heavenly Father: We thank Thee that by Thy Holy Spirit Thou dost everywhere gather together Thy holy Church, and dost build unto Thee a spiritual temple of living stones upon the one chief corner stone, which is Jesus Christ. We beseech Thine infinity mercy, look graciously upon Thy Church in this land. Build it up in the Christian faith; and let the saving work of Thy Spirit prosper in this congregation, and in this house which we shall now consecrate to Thy glory. Stretch out Thine almighty hand in mercy over this house, and always keep far from it everything that is unholy and impure. Bless the preaching of Thy Word in this place, and may it be proclaimed from this pulpit in its purity and in demonstration of the Spirit and of power. Here let the grace of Thy Baptism be imparted to our children, here satisfy us with the holy Body and Blood of Thy Son. Make this a house of prayer for Thy people, and let Thine ear be open to every petition and humble request, to all thanksgiving and praise, which from this place shall ascend unto Thee. Always send hither faithful shepherds and teachers. Grant that their ministry may be fruitful; and awaken our hearts by Thy Holy Spirit, that when we are summoned to appear in Thine house, we may joyfully enter therein to hear the Gospel of Thy grace.

Lord God, let Thy Word have free course among

us. Grant that it may accompany us into our homes, in all our undertakings, and upon all our paths. Bless our people and land, our President, and all our magistrates. Comfort and help all those who are sorrowing, struggling, and dying. And when finally we are laid to rest in the grave, do Thou hold Thy hand over our dust, and grant us a blessed resurrection on the last day, that we may dwell with Thee in the everlasting city, the New Jerusalem, where there is no temple; for Thou, O Lord, almighty God, and the Lamb, art its temple. Hear our prayer, for Thy Name's sake; through Jesus Christ our Lord. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall he say:*

I NOW declare this church building, with all that belongeth unto it, to be consecrated and set apart to the glory of God, and to the edifying of His Church in the faith which is in Jesus Christ. [In like manner I declare yonder place of burial to be consecrated and set apart as the resting place of the bodies of those who have fallen asleep]*,—In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Peace be to this house, and to all who enter therein. [Peace be upon the resting place of the dead]*. Amen.

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* Remark. The words enclosed in this parenthesis are used only when a new Cemetery is consecrated in connection with the church building.

¶ *Then shall follow the Apostolic Benediction, or the Aaronic Benediction, according to the Order of Morning Service used in the Congregation.*

¶ *After the Sermon an appropriate Hymn shall be sung. When this is ended, the officiating Minister shall intone, or read, the Collect for the Word, and shall pronounce the Benediction:*

THE Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *An appropriate closing Hymn shall then be sung, after which the youngest Minister, standing before the Chancel, shall read the following Prayer, (closing with the Lords Prayer):*

WE give thanks to Thee, O Lord, and praise Thine infinite mercy, that Thou hast been our dwelling place in all generations, and hast bestowed upon us and our fathers the knowledge of Thy grace in Christ, and hast permitted us to dwell with Thee during the time of our sojourning upon the earth. We humbly pray Thee: Do not look upon our sins, and take not Thy grace from us, but abide with us according to Thy faithfulness, and be a sure dwelling place for the generations to come. Let Thy work appear unto Thy servants, and Thy glory unto their children. Let the beauty of the Lord our God be upon us, that it may shine upon us in Thy holy Church, until the day of our Lord Jesus Christ. Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

P. The Consecration of a Cemetery.

¶ *A Cemetery adjoining a Church recently built is not to be consecrated at a separate Service, but at the same time as the Church is consecrated. If the new Cemetery is at a distanee from the Church to be consecrated, or if the new Cemetery adjoins a Church already consecrated, or if an older Cemetery has been extended, the Cemetery (its extension) shall be consecrated with God's Word and Prayer by the Visitor, or, upon his authorization, by the Pastor loci. The Consecration should take place immediately before the first burial in the Cemetery, and, if possible, the day, on which it is to take place, should be announced from the pulpit on the Sunday previous.*

¶ *After the singing of an appropriate Hymn, the officiating Minister shall read one or more selections from the Scriptures concerning death and the resurrection; such, for instance, as: Ps. 103: 15–18; Is. 26: 19–20; St. John 5: 24–29; 1 Cor. 15: 16–26; 1 Cor. 15: 35–36, and 42–44; Rev. 14: 13. He shall then deliver an Address, at the close of which he shall say:*

DEARLY Beloved! As all things are sanctified by ths Word of God and prayer, let us now offer up our common supplications, in Christ's Name saying:

O LORD, everlasting and merciful God: Unto Thee do we commit this place, wherein our dead are to rest until Thou shalt call them forth from their graves. Take it into Thy care and keeping, and protect it against all desecration; and grant that the seed which here is sown in corruption may be raised in incorruption.

O Lord, heavenly Father: Thou hast power over life and death, and Thou hast determined the number of our days. When Thou shalt call away from us those whom Thou hast given us, and we shall here commit them to the earth, so strengthen our faith that, at their graves, we may humbly hope in Thee Who didst give and didst take away. O Lord Jesus Christ, Thou faithful Saviour, Who for us didst pass through death and the grave, abide with us in the anguish of death. Thou Who art the Resurrection and the Life, raise us up to

life everlasting. Thou Who art the Head and Saviour of Thy Church, grant that we may be gathered together with Thee, and with all who are Thine, in Thy Father's house. O Lord, Holy Spirit, Thou supreme Comforter, fill with Thy divine comfort all the hearts that sorrow here, quicken the spiritually dead, draw us all unto Thee, and grant that we may have our treasure in heaven.

Holy Lord God, holy almighty God, holy and merciful Saviour, Thou God eternal, suffer us not to perish in the bitter anguish of death. Suffer us not to fall from the true comfort of faith. Lord, have mercy! Amen.

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *He shall then say:*

I NOW declare this place to be consecrated and set apart as the resting place of the bodies of those who have fallen asleep, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord cause His peace to abide upon this resting place of the dead, until the great day of the resurrection. Amen.

¶ *The Interment shall then take place.*

¶ *If no Interment is to take place, the Service of Consecration shall close with the Benediction, and the singing of an appropriate Hymn.*

SUPPLEMENT.

The Oath prescribed for the Ordination of the Clergy shall be taken as follows:—

I, N. N., do promise and witness before God:

That I will faithfully preach the divine doctrines contained in the Writings of the Prophets and Apostles and in the Symbolical Books of the Norwegian Lutheran Church;

That I will properly administer the Holy Sacraments according to Christ's institution and the prescribed Order of the Norwegian Lutheran Church;

That I will strive, in the discharge of my official duties and in all other respects, to live such a life as becometh a Minister of God's Word.

All this I promise to fulfill as sincerely as I desire, in truth and from the heart, that God may help me through His Holy Gospel.

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